The answer to the Zanādiqah and the Jahmiyyah

Regarding what they doubted of the unclear of the Qurān and they interpreted it to something other than its true interpretation

Written by

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rahimahullāh taʿālā

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Translators note

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In front of you is a translation of the excellent work of Imām Ahmad (d. 241h) – *rahimahullāh* – named:

الرد على الزنادقة والجهمية فيما شكوا فيه من متشابه القرآن وتأولوه على غير تأويله

The answer to the Zanādiqah and the Jahmiyyah regarding what they doubted of the unclear of the Qurān and they interpreted it to something other than its true interpretation.

The translation is based upon the *tahqīq* (realization) of Daghash ibn Shabīb Al-'Ajamī while also looking into the *tahqīq of* Sabrī ibn Salāmah Shāhīn at the same time.

In the *tahqīq* of Sabrī ibn Salāmah Shāhīn, he narrates some quotes from the latecomers in the introduction from himself which indicate that there was a difference of opinion among the *Salaf* regarding declaring *takfīr* upon the Jahmiyyah who said that the Qurān is created. This is not true at all. The *Salaf* agreed upon declaring *takfīr* upon those claiming that the Qurān is created due to numerous sayings and deeds of *kufr* this opinion entails. I therefore strongly warn against reading and believing in this, rather the first guidance is the best guidance. Furthermore, everything which is in [square brackets] is not in the Arabic text.

I ask Allāh to benefit the author, the translator, the reader and the one who aids in spreading the Tawhīd and *Sunnah* in a time when many have left it. Finally we ask Allāh to make our deeds sincerely for Him alone. *Allāhumma āmīn*.

Abū Hājar (2021/1442h)

The text and translation of the book

مُقَدِّمَةٌ

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَبِهِ نَسْتَعِينُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ. قَالَ الشَّيْخُ الْإِمَامُ الْعَلَّامَةُ، شَيْخُ الْإِسْلَامِ أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ الشَّيْبَانِيُّ، رَضِيَ اللَّهُ عَنْهُ، وَأَثَابَهُ الْجَنَّةَ، وَغَفَرَ لَنَا وَلَهُ بِمَنِّهِ وَكَرَمِهِ، آمِينَ .

In the Name of Allāh *Ar-Rahmān Ar-Rahīm*. And Him we ask for help. And may Allāh send His blessings upon Muhammad, his family and His Companions altogether.

The Shaykh, the Imām, the ‘Allāmah, Shaykh Al-Islām Abū ‘Abdillāh Ahmad ibn Muhammad ibn Hanbal Ash-Shaybānī – may Allāh be pleased with him and reward him with Paradise, and forgive us and him by His Kindness and Generosity – said:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي كُلِّ زَمَانٍ فَتْرَةٍ مِنَ الرُّسُلِ، بَقَايَا مِنْ أَهْلِ الْعِلْمِ يَدْعُونَ مَنْ ضَلَّ إِلَى الْهُدَى، وَيَصْبِرُونَ مِنْهُمْ عَلَى الْأَذَى، يُحْيُونَ بِكِتَابِ اللَّهِ الْمَوْتَى، وَيُبَصِّرُونَ بِنُورِ اللَّهِ أَهْلَ الْعَمَى، فَكَمْ مِنْ قَتِيلٍ لِإِبْلِيسَ قَدْ أَحْيَوْهُ، وَكَمْ مِنْ ضَالٍّ تَائِهٍ قَدْ هَدَوْهُ، فَمَا أَحْسَنَ أَثَرَهُمْ عَلَى النَّاسِ، وَأَقْبَحَ أَثَرَ النَّاسِ عَلَيْهِمْ .

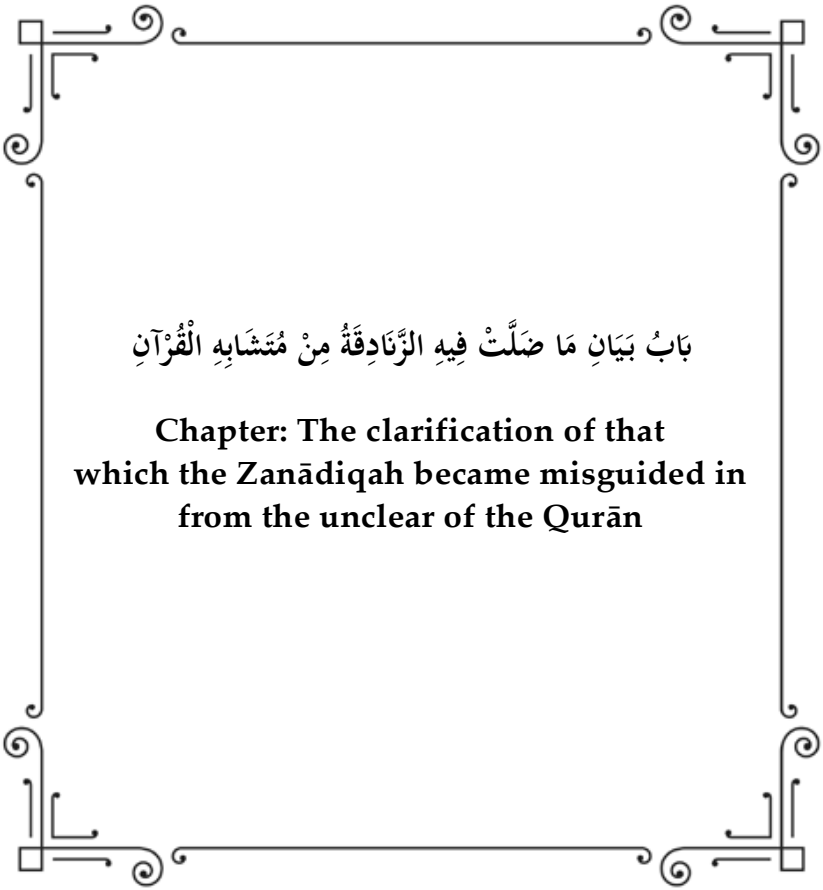
All praise is due to the One, who in every period of time between the messengers let there be remnants from the people of knowledge who invite those who went astray towards the guidance and they have patience with them in the harm (they afflict them with). With the Book of Allāh they revive the dead and with the Light of Allāh they make the blind people aware (of the truth). For how many of those killed by Iblīs (i.e. the Shaytān) have they not revived, and how many among the arrogant and misguided have they not guided. So how good (is not) their impact upon the people and how ugly (is not) the impact of the people upon them.

يَنْفُونَ عَنْ كِتَابِ اللَّهِ تَحْرِيفَ الْغَالِينَ، وَانْتِحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ، الَّذِينَ عَقَدُوا أَلْوِيَةَ الْبِدَعِ، وَأَطْلَقُوا عِقَالَ الْفِتْنَةِ، فَهُمْ مُخْتَلِفُونَ فِي الْكِتَابِ، مُخَالِفُونَ لِلْكِتَابِ، مُجْمِعُونَ عَلَى مُفَارَقَةِ الْكِتَابِ، يَقُولُونَ عَلَى اللَّهِ،

وَفِي اللَّهِ، وَفِي كِتَابِ اللَّهِ بِغَيْرِ عِلْمٍ، يَتَكَلَّمُونَ بِالْمُتَشَابِهِ مِنَ الْكَلَامِ، وَيَخْدَعُونَ جُهَّالَ النَّاسِ بِمَا يُشَبِّهُونَ عَلَيْهِمْ، فَنَعُوذُ بِاللَّهِ مِنْ فِتَنِ الضَّالِّينَ .

They negate for the Book of Allāh the distortion of the extremists, the false claims of the false-doers, the misinterpretations of the ignorant; those who tied the flags of innovation[1] and untied the ties of *fitnah* (and let it loose). So they (i.e. the people of misguidance) disagree (among themselves) regarding the Book and they oppose the Book (all while) agreeing upon leaving the Book. They speak against Allāh, about Allāh and about the Book of Allāh without knowledge. They utter the ambiguous of words and deceive the ignorant people with what they make unclear for them. So we seek refuge with Allāh from the trials of the misguided.

[1] Imām Ahmad here uses the example of the flag of war to illustrate the stubbornness and persistence of the people of innovation in their misguidance. When the leader of an army ties the flag of battle then there is no turning back from the enemy, rather going to battle with them has been determined without any excuse. Likewise, the people of innovation tied their flags and did not look back when they went to war with the *Sunnah* while fighting for their innovation and misguidance.



بَابُ بَيَانِ مَا ضَلَّتْ فِيهِ الزَّنَادِقَةُ مِنْ مُتَشَابِهِ الْقُرْآنِ

Chapter: The clarification of that which the Zanādiqah became misguided in from the unclear of the Qurān

…[2]

[2] Allāh – the Exalted – said:

﴿ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِى الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴾

"He is the One who revealed the Book to you. In it there are verses that are clear and they are the foundations of the Book, and others are unclear. So as for those who have deviation in their hearts, they follow that which is unclear of it while seeking *fitnah* (*shirk*, trials, disagreement etc.) and seeking hidden meanings. But no-one knows their meanings except Allāh. And those who are firmly established in knowledge, say: 'We believe in all of it from our Lord.' And no-one except men of understanding will be reminded." (Ālu 'Imrān 3:7)

The unclear verses must always be returned to and interpreted in accordance with the clear verses. And this first chapter of the book is an excellent example of how bad it can go when a person interprets the Book of Allāh without having knowledge about the *muhkam* (clear) and *mutashābih* (unclear), the *khās* (specific) and the *'ām* (general), the *nāsikh* (abrogating) and the *mansūkh* (abrogated) and the true *tafsīr* (interpretation) of the verses. The Prophet (*sallAllāhu 'alayhi wa sallam*) warned against those who use the unclear verses in order to justify and argue to defend their misguidance and thereby deviate from what the *Salaf* were upon. He (*sallAllāhu 'alayhi wa sallam*) said:

فَإِذَا رَأَيْتِ الَّذِينَ يَتَّبِعُونَ ما تَشَابَهَ منه فَأُولَئِكِ الَّذِينَ سَمَّى اللَّهُ فَاحْذَرُوهُمْ.

"So if you see those who seek that from it which is unclear then these are the ones whom Allāh named (in this verse) so beware of them." (Sahīh Al-Bukhārī no. 4547)

At-Tabarī narrated in his *tafsīr* of the verse:

6598 – حَدَّثَنِي الْمُثَنَّى قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ حَدَّثَنِي مُعَاوِيَةُ عَنْ عَلِيٍّ عَنِ ابْنِ عَبَّاسٍ : " فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ " فَيَحْمِلُونَ الْمُحْكَمَ عَلَى الْمُتَشَابِهِ ، وَالْمُتَشَابِهَ عَلَى الْمُحْكَمِ ، وَيُلَبِّسُونَ ، فَلَبَّسَ اللَّهُ عَلَيْهِمْ.

6598 *– Al-Muthannā narrated to me and said: 'Abdullāh ibn Sālih narrated to us and said: Mu'āwiyah narrated to me, from 'Alī, from Ibn 'Abbās (regarding His Words) "They follow that which is unclear of it." (He said): "They interpret the clear with the unclear and the unclear with the clear, and they confuse (people) so Allāh made them confused."*

6599 – حَدَّثَنَا ابْنُ حُمَيْدٍ قَالَ : حَدَّثَنَا سَلَمَةُ عَنِ ابْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ : " فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ " أَيْ : مَا تَحَرَّفَ مِنْهُ وَتَصَرَّفَ ، لِيُصَدِّقُوا بِهِ مَا ابْتَدَعُوا وَأَحْدَثُوا ، لِيَكُونَ لَهُمْ حُجَّةً عَلَى مَا قَالُوا وَشُبْهَةً.

6599 *– Ibn Humayd narrated to me and said: Salamah narrated to us, from Ibn Ishāq,=*

[The first issue]

قَالَ أَحْمَدُ فِي قَوْلِهِ –عَزَّ وَجَلَّ–:

Ahmad said regarding His – *'azza wa jalla*[3] – Words:

﴿ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا ﴾

"Every time their skins are completely burned off We will exchange them with other skins." (An-Nisā 4:56)

قَالَتْ الزَّنَادِقَةُ فَمَا بَالُ جُلُودِهِمْ الَّتِي عَصَتْ قَدْ احْتَرَقَتْ، وَأَبْدَلَهُمْ جُلُودًا غَيْرَهَا؟ فَلَا نَرَى إِلَّا أَنَّ اللَّهَ يُعَذِّبُ جُلُودًا لَمْ تُذْنِبْ حِينَ يَقُولُ:

The Zanādiqah[4] said: *"Then what about when their skins that disobeyed have burned then He will exchange them with others? We do*

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from Muhammad ibn Ja'far ibn Az-Zubayr (regarding His Words) "They follow that which is unclear of it." (He said): "This means: (they follow) that which was changed from it and manipulated, in order for them to describe that which they innovated and invented (in the religion) as the truth, and in order for them to have an argument for what they say and a shubhah (doubt)."

6600 – حَدَّثَنَا الْقَاسِمُ قَالَ : حَدَّثَنَا الْحُسَيْنُ قَالَ حَدَّثَنِي حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ عَنْ مُجَاهِدٍ فِي قَوْلِهِ : " فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ " قَالَ : الْبَابُ الَّذِي ضَلُّوا مِنْهُ وَهَلَكُوا فِيهِ ابْتِغَاءَ تَأْوِيلِهِ.

6000 *– Al-Qāsim narrated to us and said: Al-Husayn narrated to us and said: Hajjāj narrated to me, from Ibn Jurayj, from Mujāhid regarding His Words: "They follow that which is unclear of it." He said: "The door from which they went astray and in which they were destroyed was seeking their (hidden) meanings."* (Tafsīr At-Tabarī, Sūrah Ālu 'Imrān verse no. 7)

[3] '*Azza wa jalla* can be translated as: The Mighty and Majestic.

[4] Zanādiqah is the plural form of the word *zindīq* (heretic) which the scholars have defined in many different ways. Some of them said: A person ascribing to Islām while hiding *shirk* and *kufr*. This is mentioned from Imam Mālik and some scholars of the Shāfi'ī *madhhab*. Others said: Those who do not have a religion. And others said: Those who use the Islamic texts to call to *kufr*.

not see (i.e. understand this) except as Allāh (unjustly) punishing skins which did not commit sins, when He says:

﴿ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا ﴾

"We will exchange them with other skins." (An-Nisā 4:56)"

فَشَكُّوا فِي الْقُرْآنِ، وَزَعَمُوا أَنَّهُ مُتَنَاقِضٌ.

So they doubted in the Qurān and claimed that it is contradictory.

فَقُلْتُ إِنَّ قَوْلَ اللَّهِ تَعَالَى: بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لَيْسَ يَعْنِي جُلُودًا غَيْرَ جُلُودِهِمْ، وَإِنَّمَا يَعْنِي بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا، تَبْدِيلَهَا تَجْدِيدُهَا; لِأَنَّ جُلُودَهُمْ إِذَا نَضِجَتْ جَدَّدَهَا اللَّهُ، وَذَلِكَ لِأَنَّ الْقُرْآنَ فِيهِ خَاصٌّ وَعَامٌّ، وَوُجُوهٌ كَثِيرَةٌ، وَخَوَاطِرُ يَعْلَمُهَا الْعُلَمَاءُ .

So I say regarding the Words of Allāh the Exalted: "**We will exchange them with other skins."** This does not mean skins which are different from their own skins. Rather 'We will exchange them with other skins' means that the exchange of it is its renewal.

Because when their skins are completely burned off Allāh will renew it.

And this is because the Qurān contains *khās* (specific) and *'ām* (general), and many aspects and notions which the scholars know about.[5]

[The second issue]

وَأَمَّا قَوْلُهُ –عَزَّ وَجَلَّ–:

And regarding His – *'azza wa jalla* – Words:

﴿ هَذَا يَوْمُ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴾

"This is a Day where they will not speak. Nor will it be allowed with them to put forth excuses." (Al-Mursalāt 77:35-36)

ثُمَّ قَالَ فِي آيَةٍ أُخْرَى:

[5] The Qurān contains verses that are general and verses that are specific in their meaning. And the general might be specified by another verse, just as a meaning from one verse might be further clarified in details by another verse, and these meanings are known by the scholars. So the verse mentioned by the Zanādiqah in which they refer to Allāh being unjust by punishing skins that have made no sin towards Allāh, must be understood and explained in accordance with other verses in which Allāh said:

﴿ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴾

"We did not wrong them, rather it was them who were the wrongdoers." (Az-Zukhruf 43:76)

And He said:

﴿ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴾

"And your Lord treats no-one with injustice." (Al-Kahf 18:49)

And He said:

﴿ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴾

"And your Lord makes no injustice at all to the slaves." (Fussilat 41:46).

Thus understanding the verse in a context that necessitates Allāh making injustice towards His slaves – as the Zanādiqah understood it – is impossible and falsehood.

Then He said in another verse:

﴿ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴾

"Then that Day you will verily dispute in front of your Lord." (Az-Zumar 39:31)

فَقَالُوا كَيْفَ يَكُونُ هَذَا مِنَ الْكَلَامِ الْمُحْكَمِ؟ قَالَ:

They said: *"How can this be from the muhkam (clear) of words? He (also) said:*

﴿ هَذَا يَوْمُ لَا يَنْطِقُونَ ﴾

"This is a Day where they will not speak." (Al-Mursalāt 77:35)

ثُمَّ قَالَ فِي مَوْضِعٍ آخَرَ:

Then He said in another place:

﴿ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴾

"Then that Day you will verily dispute in front of your Lord." (Az-Zumar 39:31)"

فَزَعَمُوا أَنَّ هَذَا الْكَلَامَ يَنْقُضُ بَعْضُهُ بَعْضًا، فَشَكُّوا فِي الْقُرْآنِ .

So they claimed that the words contradict one another, and they doubted in the Qurān.

أَمَّا تَفْسِيرُ هَذَا يَوْمُ لَا يَنْطِقُونَ فَهَذَا أَوَّلُ مَا تُبْعَثُ الْخَلَائِقُ عَلَى مِقْدَارِ سِتِّينَ سَنَةً لَا يَنْطِقُونَ، وَلَا يُؤْذَنُ لَهُمْ فِي الِاعْتِذَارِ فَيَعْتَذِرُونَ، ثُمَّ يُؤْذَنُ لَهُمْ فِي كَلَامٍ فَيَتَكَلَّمُونَ، فَذَلِكَ قَوْلُهُ:

As for the *tafsīr* of: **"This is a Day where they will not speak."** Then this is in the beginning of when the creations are resurrected, for a period of sixty years they will not speak, nor will it be allowed for them to put forth excuses to excuse themselves. Then (after that) it will be allowed for them to speak and they will speak. And this is His words:

﴿ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا ﴾

"Our Lord, (now) **we have verily seen and heard, so send us back so we can do good deeds**." (As-Sajdah 32:12)

Until the end of the verse.

فَإِذَا أُذِنَ لَهُمْ فِي الْكَلَامِ فَتَكَلَّمُوا وَاخْتَصَمُوا، فَذَلِكَ قَوْلُهُ: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ عِنْدَ الْحِسَابِ وَإِعْطَاءِ الْمَظَالِمِ، ثُمَّ يُقَالُ لَهُمْ بَعْدَ ذَلِكَ: لَا تَخْتَصِمُوا لَدَيَّ أَيْ عِنْدِي وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ فَإِنَّ الْعَذَابَ مَعَ هَذَا الْقَوْلِ كَائِنٌ

So when they are allowed to speak they will speak and dispute (with each other). And this is His Words: **"Then that Day you will verily dispute in front of your Lord."** (This is) at the time of the account and giving back the rights of the wronged. Then it will be said to them after this: **"Do not dispute with Me."** (Qāf 50:28) Which means: In front of Me, **"While I have already sent forth a warning to you."** (Qāf 50:28)

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ﴾

"And We shall gather them on the Day of Resurrection on their faces, blind, dumb and deaf." (Al-Isrā 17:97)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ ﴾

"And the people of Hellfire will call the people of Paradise." (Al-A'rāf 7:50)

فَقَالُوا كَيْفَ يَكُونُ هَذَا مِنَ الْكَلَامِ الْمُحْكَمِ؟

They said: *"How can this be from the muhkam (clear) words?*

﴿ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ﴾

"And We shall gather them on the Day of Resurrection on their faces, blind, dumb and deaf." (Al-Isrā 17:97)

ثُمَّ يَقُولُ فِي مَوْضُوعٍ آخَرَ أَنَّهُ يُنَادِي بَعْضُهُمْ بَعْضًا؟ فَشَكُّوا فِي الْقُرْآنِ مِنْ أَجْلِ تِلْكَ .

Then He says another place that they will be calling each other?"

So they doubted in the Qurān due to this.

أَمَّا تَفْسِيرُ: وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ فَإِنَّهُمْ أَوَّلُ مَا يَدْخُلُونَ النَّارَ يُكَلِّمُ بَعْضُهُمْ بَعْضًا، وَيُنَادُونَ

As for the *tafsīr* of: **"And the people of Hellfire will call the people of Paradise."** Then these are the first of those entering Hellfire and they will be speaking to each other, calling:

﴿ وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَاكِثُونَ ﴾

"O Mālik (Keeper of Hellfire)**, let your Lord make an end of us. He will say: 'Verily you shall abide forever.'"** (Az-Zukhruf 43:77)

وَيَقُولُ:

And He says:

﴿ رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ ﴾

"Our Lord, give us respite for a little while." (Ibrāhīm 14:44)

وَ:

And:

﴿ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا ﴾

"Our Lord, our wretchedness overcame us."
(Al-Muminūn 23:106)

فَهُمْ يَتَكَلَّمُونَ حَتَّى قَالَ لَهُمْ

So they will speak until He says to them:

﴿ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴾

"Remain despised therein, and do not speak to Me."
(Al-Muminūn 23:108)

فَصَارُوا عُمْيًا وَبُكْمًا وصُمًا، وَيَنْقَطِعُ الْكَلَامُ وَيَبْقَى الزَّفِيرُ وَالشَّهِيقُ، فَهَذَا تَفْسِيرُ مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ مِنْ قَوْلِ اللَّهِ.

Then they will become blind, dumb (or mute) and deaf. And the speaking will be cut off and only the sighing and the sobbing will remain. And this is the *tafsīr* of what the Zanādiqah doubted of the words of Allāh.

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴾

"Then there will be no kinship among them that Day, nor will they ask of one another." (Al-Muminūn 23:101)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴾

"Then they will turn to one another, questioning each other."
(As-Sāffāt 37:50)

فَقَالُوا كَيْفَ يَكُونُ هَذَا مِنَ الْمُحْكَمِ؟ فَشَكُّوا فِي الْقُرْآنِ مِنْ أَجْلِ ذَلِكَ .

So they said: *"How can this be from the muhkam?"*

فَأَمَّا قَوْلُهُ –عَزَّ وَجَلَّ–:

As for His – *'azza wa jalla* – Words:

﴿ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴾

"Then there will be no kinship among them that Day, nor will they ask of one another." (Al-Muminūn 23:101)

فَهَذَا عِنْدَ النَّفْخَةِ الثَّانِيَةِ، إِذَا قَامُوا مِنَ الْقُبُورِ، لَا يَتَسَاءَلُونَ، وَلَا يَنْطِقُونَ فِي ذَلِكَ الْمَوْطِنِ، فَإِذَا حُوسِبُوا، وَدَخَلُوا الْجَنَّةَ وَالنَّارَ، أَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ، فَهَذَا تَفْسِيرُ مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ

Then, this is at the time of the second blow (of the horn) when they rise up from the graves. (There) they will not ask one another nor will they speak at this place. Then, when they have been held to account and they have entered Paradise and Hellfire (first), then they will turn to one another and question each other. So this is the *tafsīr* of what the Zanādiqah doubted in.

[The third issue]

وَأَمَّا قَوْلُهُ:

Regarding His words:

﴿ مَا سَلَكَكُمْ فِي سَقَرَ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴾

"What caused you to enter *Saqar* (Hellfire)? They will say: 'We were not of those who used to perform the prayers.'"
(Al-Muddaththir 74:42-43)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ فَوَيْلٌ لِلْمُصَلِّينَ ﴾

"So woe to those who pray." (Al-Mā'ūn 107:4)

فَقَالُوا إِنَّ اللهَ قَدْ ذَمَّ قَوْمًا كَانُوا يُصَلُّونَ، فَقَالَ: فَوَيْلٌ لِلْمُصَلِّينَ . وَقَدْ قَالَ فِي قَوْمٍ إِنَّهُمْ إِنَّمَا دَخَلُوا النَّارَ; لِأَنَّهُمْ لَمْ يَكُونُوا يُصَلُّونَ

فَشَكُّوا فِي الْقُرْآنِ مِنْ أَجْلِ ذَلِكَ، وَزَعَمُوا أَنَّهُ مُتَنَاقِضٌ

They said: *"Verily Allāh criticized a people who used to pray. So He said:* **"So woe to those who pray."** *And He verily said about a people that they entered the fire because they didn't use to pray."*

So they doubted in the Qurān due to this and claimed that it is contradictory.

وَأَمَّا قَوْلُهُ: فَوَيْلٌ لِلْمُصَلِّينَ عَنَى بِهَا الْمُنَافِقِينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ حَتَّى يَذْهَبَ الْوَقْتُ . الَّذِينَ هُمْ يُرَاءُونَ يَقُولُ إِذَا رَأَوْهُمْ صَلُّوا، وَإِذَا لَمْ يَرَوْهُمْ لَمْ يُصَلُّوا .

As for His words: **"So woe to those who pray."** With this He meant the hypocrites who are neglectful towards their prayer until the time expires. Those who show off; He is saying when

people see them then they pray, and when they do not see them then they do not pray.

وَأَمَّا قَوْلُهُ: مَا سَلَكَكُمْ فِي سَقَرَ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ .يَعْنِي: الْمُوَحِّدِينَ الْمُؤْمِنِينَ فَهَذَا مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ .

As for His words: **"What caused you to enter *Saqar* (Hellfire)? They will say: 'We were not of those who used to perform the prayers.'"** This means: The *Muwahhidūn* the believers.[6]

So this is what the Zanādiqah doubted in.

[The fourth issue]

وَأَمَّا قَوْلُهُ –عَزَّ وَجَلَّ–:

Regarding His – *'azza wa jalla* – Words:

﴿ خَلَقَكُمْ مِنْ تُرَابٍ ﴾

"He created you from dust." (Fātir 35:11)

ثُمَّ قَالَ:

Then He said:

[6] This verse is referring to the people who believed in Allāh and who did not associate partners with Him in worship, but they left the religion and entered Hellfire due to them leaving the prayer. So the two verses are regarding two different types of people – namely the hypocrites and those who left the prayer respectively – and it can therefore not be claimed that they are contradictory.

﴿ مِنْ طِينٍ لَازِبٍ ﴾

"From sticky clay." (As-Sāffāt 37:11)

ثُمَّ قَالَ:

Then He said:

﴿ مِنْ سُلَالَةٍ ﴾

"An extract." (Al-Muminūn 23:12)

ثُمَّ قَالَ:

Then He said:

﴿ مِنْ حَمَإٍ مَسْنُونٍ ﴾

"From black mud." (Al-Hijr 15:26)

ثُمَّ قَالَ:

﴿ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴾

"From clay like (the clay of) **pottery."** (Ar-Rahmān 55:14)

فَشَكُّوا فِي الْقُرْآنِ وَقَالُوا هَذَا تَلْبِيسٌ يَنْقُضُ بَعْضُهُ بَعْضًا.

So they doubted in the Qurān and said: *"This is ambiguous and they (i.e. these verses) contradict each other."*

نَقُولُ هَذَا بَدْءُ خَلْقِ آدَمَ، خَلَقَهُ اللَّهُ أَوَّلَ بَدْءٍ مِنْ تُرَابٍ .ثُمَّ مِنْ طِينَةٍ حَمْرَاءَ وَسَوْدَاءَ وَبَيْضَاءَ، وَمِنْ طِينَةٍ طَيِّبَةٍ وَسَبِخَةٍ، فَكَذَلِكَ ذُرِّيَّتُهُ طَيِّبٌ وَخَبِيثٌ، أَسْوَدُ وَأَحْمَرُ وَأَبْيَضُ، ثُمَّ بَلَّ ذَلِكَ التُّرَابَ فَصَارَ طِينًا، فَذَلِكَ قَوْلُهُ: مِنْ طِينٍ فَلَمَّا لَصِقَ الطِّينُ بَعْضُهُ بِبَعْضٍ، فَصَارَ طِينًا لَازِبًا بِمَعْنَى لَاصِقًا، ثُمَّ قَالَ: مِنْ سُلَالَةٍ مِنْ طِينٍ .

We say: this is the beginning of the creation of Ādam. Allāh created him, to begin with, from dust, then from red, black and white clay, and from sweet and salty clay. Then, likewise in his (i.e. Ādam) offspring there is pure and dirty, and black, red and white. Then, He made that dust wet so it became clay. And that is His words: **"From clay."** Then, when the clay stuck to itself and became sticky which means sticking together, then He said: **"From an extract of clay."**

يَقُولُ مِثْلَ الطِّينِ إِذَا عُصِرَ انْسَلَّ مِنْ بَيْنِ الْأَصَابِعِ، ثُمَّ نَتِنَ فَصَارَ حَمَأً مَسْنُونًا، فَخَلَقَ مِنَ الْحَمَأِ، فَلَمَّا جَفَّ صَارَ صَلْصَالًا كَالْفَخَّارِ، يَقُولُ صَارَ لَهُ صَلْصَلَةٌ كَصَلْصَلَةِ الْفَخَّارِ، لَهُ دَوِيٌّ كَدَوِيِّ الْفَخَّارِ فَهَذَا بَيَانُ خَلْقِ آدَمَ .

He says: Just like clay when it is squeezed then it passes through the fingers. Then it gathered and became black mud. Then He created from the mud. Then when it dried it became like the clay of pottery. He says: It would have a sound like the sound of clay of pottery, (i.e.) it has a buzz like the buzz of pottery. So this is the clarification of the creation of Ādam.

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ﴾

"From an extract of insignificant water." (As-Sajdah 32:8)

فَهَذَا بَدْءُ خَلْقِ ذُرِّيَّتِهِ، مِنْ سُلَالَةٍ يَعْنِي: النُّطْفَةَ إِذَا انْسَلَّتْ مِنْ الرَّجُلِ .فَذَلِكَ قَوْلُهُ: مِنْ مَاءٍ يَعْنِي النُّطْفَةَ مَهِينٍ يَعْنِي: ضَعِيفٌ فَهَذَا مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ.

Then this is the beginning of the creation of the offspring. From an extract means: (From a) drop of semen when it passes from the man. So this is His words: **"From a water."** This means the semen-drop. **"Insignificant."** This means: Weak. So this is what the Zanādiqah doubted in.

[The fifth issue]

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ ﴾

"Lord of the east and the west." (Al-Muzzammil 73:9)

﴿ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴾

"Lord of the two easts and Lord of the two wests."
(Ar-Rahmān 55:17)

﴿ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ ﴾

"By the Lord of the easts and the wests." (Al-Ma'ārij 70:40)

فَشَكُّوا فِي الْقُرْآنِ، وَقَالُوا كَيْفَ يَكُونُ هَذَا مِنَ الْكَلَامِ الْمُحْكَمِ؟

So they doubted in the Qurān and they said: *"How can this be from the muhkam of words?"*

أَمَّا قَوْلُهُ: رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ فَهَذَا الْيَوْمُ الَّذِي يَسْتَوِي فِيهِ اللَّيْلُ وَالنَّهَارُ، أَقْسَمَ اللَّهُ بِمَشْرِقِهِ وَمَغْرِبِهِ . وَأَمَّا قَوْلُهُ: رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ فَهَذَا أَطْوَلُ يَوْمٍ فِي السَّنَةِ، وَأَقْصَرُ يَوْمٍ فِي السَّنَةِ، أَقْسَمَ اللَّهُ بِمَشْرِقِهِمَا وَمَغْرِبِهِمَا . وَأَمَّا قَوْلُهُ: بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ فَهُوَ مَشَارِقُ السَّنَةِ وَمَغَارِبُهَا، فَهَذَا مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ.

As for His words: **"Lord of the east and the west."** Then this is the day where the night and the day are equal. Allāh swore by its east and its west.

And as for His words: **"Lord of the two easts and Lord of the two wests."** Then this is the longest day of the year and the shortest day of the year. Allāh swore by their two easts and their two wests.

And as for His words: **"By the Lord of the easts and the wests."** Then this is the easts of (the rest of) the year and its wests. So this is what the Zanādiqah doubted in.

[The sixth issue]

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴾

"And verily a day with your Lord is like a thousand years of what you count." (Al-Hajj 22:47)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴾

"He arranges (every) **affair from the heavens to the earth, then it** (i.e. the affair) **will ascend to Him, in a day the length of which is a thousand years of what you count."** (As-Sajdah 32:5)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝٤ فَاصْبِرْ صَبْرًا جَمِيلًا ﴾

"The angels and the *Rūh* (i.e. Jibril) **ascend to Him in a Day the length of which is fifty thousand years. So be patient with a beautiful patience."** (Al-Ma'ārij 70:4-5)

فَقَالُوا كَيْفَ يَكُونُ هَذَا مِنَ الْكَلَامِ الْمُحْكَمِ، وَهُوَ يَنْقُضُ بَعْضُهُ بَعْضًا؟

So they said: *"How can this be from the muhkam of words while it contradicts one another?"*

قَالَ أَمَّا قَوْلُهُ: وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ فَهَذَا مِنَ الْأَيَّامِ الَّتِي خَلَقَ اللَّهُ فِيهَا السَّمَاوَاتِ وَالْأَرْضَ، كُلُّ يَوْمٍ كَأَلْفِ سَنَةٍ .

وَأَمَّا قَوْلُهُ: يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ وَذَلِكَ أَنَّ جِبْرَائِيلَ كَانَ يَنْزِلُ عَلَى النَّبِيِّ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ–، وَيَصْعَدُ إِلَى السَّمَاءِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ، وَذَلِكَ أَنَّهُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ، فَهُبُوطٌ خَمْسُمِائَةٍ وَصُعُودٌ خَمْسُمِائَةِ عَامٍ، فَذَلِكَ أَلْفُ عَامٍ .

وَأَمَّا قَوْلُهُ: فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ يَقُولُ لَوْ وُلِّيَ حِسَابَ الْخَلَائِقِ غَيْرُ اللَّهِ، مَا فَرَغَ مِنْهُ فِي يَوْمٍ مِقْدَارُهُ خَمْسُونَ أَلْفَ سَنَةٍ، وَيَفْرُغُ اللَّهُ مِنْهُ مِقْدَارَ نِصْفِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا، إِذَا أَخَذَ فِي حِسَابِ الْخَلَائِقِ، فَذَلِكَ قَوْلُهُ:

He said: As for His words: **"And verily a day with your Lord is like a thousand years of what you count."** Then these are the days in which Allāh created the heavens and the earth. Every day is like a thousand years.

And as for His words: **"He arranges** (every) **affair from the heavens to the earth, then it** (i.e. the affair) **will ascend to Him, in a day the length of which is a thousand years of what you count."** This is that Jibrīl used to descend to the Prophet (*sallAllāhu 'alayhi wa sallam*) and ascend to the heaven in a day the length of which is thousand years. And (the explanation of) this is that from the heaven to the earth there is the travel distance of five hundred years. So descending is five hundred and ascending is five hundred years, and that is a thousand years (in total).

And as for His words: **"In a Day the length of which is fifty thousand years."** He says: If someone other than Allāh had the responsibility of the reckoning of the created beings, then he would not finish it in a day with the length of fifty thousand years. But Allāh finishes it in the length of half a day of the days of *dunyā* from when He starts the reckoning of the created beings. And this is His words:

﴿ وَكَفَى بِنَا حَاسِبِينَ ﴾

"And sufficient are We as Reckoners." (Al-Anbiyā 21:47)

يَعْنِي: سُرْعَةَ الْحِسَابِ.

Which means: In the speed of the reckoning.

[The seventh issue]

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴾

"And on the Day where We will gather them all. Then We will say to those who committed *shirk*: 'Where are your partners that you used to claim (to be partners with Allāh)**."**
(Al-An'ām 6:22)

إِلَى قَوْلِهِ:

Until His words:

﴿ وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴾

"By Allāh our Lord, we were not *mushrikūn* (people associating partners with Allāh in worship)**."** (Al-An'ām 6:23)

فَأَنْكَرُوا أَنْ كَانُوا مُشْرِكِينَ .

So they rejected that they were *mushrikūn* (in *dunyā*).

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴾

"And they will never (be able to) **hide anything from Allāh."**
(An-Nisā 4:42)

فَشَكُّوا فِي الْقُرْآنِ، وَزَعَمُوا أَنَّهُ مُتَنَاقِضٌ.

So they doubted in the Qurān and claimed that it is contradictory.

أَمَّا قَوْلُهُ: وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ وَذَلِكَ أَنَّ هَؤُلَاءِ الْمُشْرِكِينَ إِذَا رَأَوْا مَا يَتَجَاوَزُ اللَّهُ عَنْ أَهْلِ التَّوْحِيدِ يَقُولُ بَعْضُهُمْ لِبَعْضٍ إِذَا سَأَلْنَا نَقُولُ لَمْ نَكُنْ مُشْرِكِينَ، فَلَمَّا جَمَعَهُمْ اللَّهُ، وَجَمَعَ أَصْنَامَهُمْ وَقَالَ: أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ. قَالَ اللَّهُ:

As for His words: **"By Allāh our Lord, we were not *mushrikūn*."** And this is that these *mushrikūn* when they see what Allāh will pardon for the people of Tawhīd then they will say to each other: *"When we ask (for the Mercy of Allāh) we will say that we were not mushrikūn."* Then when Allāh gathered them and gathered their idols and He says: **"Where are your partners that you used to claim?"** Allāh said:

﴿ ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴾

"Then their *fitnah* (excuses or statements or arguments) **will be nothing but to say: 'By Allāh our Lord, we were not *mushrikūn***
(people associating partners with Allāh in worship)**.'"**
(Al-An'ām 6:23)

فَلَمَّا كَتَمُوا الشَّكَّ، خَتَمَ اللَّهُ عَلَى أَفْوَاهِهِمْ وَأَنْطَقَ الْجَوَارِحَ، فَنَطَقَتْ بِذَلِكَ، فَذَلِكَ قَوْلُهُ:

So when they (tried to) conceal (their) doubt, Allāh sealed their mouths and made their limbs speak, and by that they spoke. And that is His words:

﴿ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴾

"Today We will seal up their mouths and their hands will speak to Us, and their feet will testify to what they used to earn."
(Yā-Sīn 36:65)

فَأَخْبَرَ اللَّهُ -عَزَّ وَجَلَّ- عَنِ الْجَوَارِحِ حِينَ شَهِدَتْ، فَهَذَا تَفْسِيرُ مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ.

So Allāh – *'azza wa jalla* – informed about the limbs when they will testify. And this is the *tafsīr* of what the Zanādiqah doubted in.

أَمَّا قَوْلُهُ -عَزَّ وَجَلَّ-:

And Regarding His – *'azza wa jalla* – Words:

﴿ وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ ﴾

"And the Day when the Hour is established the criminals will swear that they did not stay more than an hour."
(Ar-Rūm 30:55)

وَقَالَ:

And He said:

﴿ يَتَخَافَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴾

"They will whisper (privately) **between each other** (saying)**: 'You have not stayed more than ten** (days)**.'"** (Tā-Hā 20:103)

وَقَالَ:

And He said:

﴿ إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴾

"You have not stayed more than a day." (Tā-Hā 20:104)

وَقَالَ:

And He said:

﴿ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ﴾

"You have only stayed a little." (Al-Muminūn 23:114)

وَمِنْ أَجْلِ ذَلِكَ شَكَّتِ الزَّنَادِقَةُ.

And due to this the Zanādiqah doubted.

أَمَّا قَوْلُهُ: إِنْ لَبِثْتُمْ إِلَّا عَشْرًا وَذَلِكَ إِذَا خَرَجُوا مِنْ قُبُورِهِمْ، فَنَظَرُوا إِلَى مَا كَانُوا يُكَذِّبُونَ بِهِ مِنْ أَمْرِ الْبَعْثِ، قَالَ بَعْضُهُمْ لِبَعْضٍ إِنْ لَبِثْتُمْ فِي الْقُبُورِ إِلَّا عَشْرَ لَيَالٍ، وَاسْتَكْثَرُوا الْعَشْرَ، فَقَالُوا إِنْ لَبِثْتُمْ إِلَّا يَوْمًا فِي الْقُبُورِ، ثُمَّ اسْتَكْثَرُوا الْيَوْمَ فَقَالُوا: إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ثُمَّ اسْتَكْثَرُوا الْقَلِيلَ. فَقَالُوا: إِنْ لَبِثْتُمْ إِلَّا سَاعَةً مِنْ النَّهَارِ. فَهَذَا تَفْسِيرُ مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ.

As for His words: **"You have not stayed more than ten** (days)**."** This is when they exit their graves and they look at what they used to deny of the issue of Resurrection, then they will say to each other: *"You have only stayed in the graves for ten nights."* And they regarded the ten (nights) as too much, so they said: *"You have only stayed one day in the graves."* Then they regarded the (one) day as too much, so they said: **"You have only stayed a little."** Then they regarded the little as too much so they said: *'You have only stayed for an hour of the day.'* So this is the *tafsīr* of what the Zanādiqah doubted in.

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا ﴾

"The Day when Allāh will gather the messengers. Then He will say: 'Which answer were you given?' They will say: 'We have no knowledge.'" (Al-Māidah 5:109)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ ﴾

"And the witnesses will say: 'These are the ones who invented lies against their Lord.'" (Hūd 11:18)

فَقَالُوا وَكَيْفَ يَكُونُ هَذَا فَيَقُولُونَ لَا عِلْمَ لَنَا . وَأَخْبَرَ عَنْهُمْ أَنَّهُمْ يَقُولُونَ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ فَزَعَمُوا أَنَّ الْقُرْآنَ يَنْقُضُ بَعْضُهُ بَعْضًا

So they said: *"How can this be when they are saying: 'We have no knowledge', while He informed about them that they will say: 'These are those who lied against their Lord.'"* So they claimed that the Qurān contradicts itself.

أَمَّا قَوْلُهُ: يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ فَإِنَّهُ يَسْأَلُهُمْ عِنْدَ زَفْرَةِ جَهَنَّمَ فَيَقُولُ مَاذَا أُجِبْتُمْ فِي التَّوْحِيدِ؟ فَتَذْهَبُ عُقُولُهُمْ عِنْدَ زَفْرَةِ جَهَنَّمَ، فَيَقُولُونَ لَا عِلْمَ لَنَا ثُمَّ تَرْجِعُ لَهُمْ عُقُولُهُمْ مِنْ بَعْدُ فَيَقُولُونَ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ، فَهَذَا تَفْسِيرُ مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ.

As for His words: **"The Day when Allāh will gather the messengers. Then He will say: 'Which answer were you given?'"** Then He will verily ask them when Jahannam (Hellfire) exhales, so He will say: *"Which answer were you given in Tawhid?"* But their minds (or intellects) will disappear when Jahannam exhales and they will say: **"We have no knowledge."** Then their minds will return again and they will say: **"These are the ones who invented lies against their Lord."** So this is the *tafsīr* of what the Zanādiqah doubted in.

[The eighth issue]

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝٢٢ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces on that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ﴾

"No vision can grasp Him, but His Grasp is over all vision."
(Al-An'ām 6:103)

فَقَالُوا كَيْفَ يَكُونُ هَذَا؟ يُخْبِرُ أَنَّهُمْ يَنْظُرُونَ إِلَى رَبِّهِمْ، وَقَالَ فِي آيَةٍ أُخْرَى: لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ . فَشَكُّوا فِي الْقُرْآنِ، وَزَعَمُوا أَنَّهُ يَنْقُضُ بَعْضُهُ بَعْضًا.

So they said: *"How can this be? He informs that they will be looking at their Lord, while He said in another verse:* **"No vision can grasp Him, but His Grasp is over all vision."***"* So they doubted in the Qurān and said that it contradicts itself.

أَمَّا قَوْلُهُ: وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ يَعْنِي: الْحُسْنَ وَالْبَيَاضَ، إِلَى رَبِّهَا نَاظِرَةٌ يَعْنِي: تُعَايِنُ رَبَّهَا فِي الْجَنَّةِ. وَأَمَّا قَوْلُهُ: لَا تُدْرِكُهُ الْأَبْصَارُ يَعْنِي: فِي الدُّنْيَا دُونَ الْآخِرَةِ، وَذَلِكَ أَنَّ الْيَهُودَ قَالُوا لِمُوسَى:

As for His words: **"Some faces on that Day will be radiant."** This means: beauty and whiteness. **"Looking at their Lord."** This means: Seeing their Lord in Paradise. And as for His words: **"No vision can grasp Him."** This means: In *dunyā* and not in *ākhirah*. And (the explanation of) this is that the Jews said to Mūsā:

﴿ أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ ﴾

"'Show us Allāh manifestly (i.e. clearly and visible for our eyes)**.' So a thunderbolt struck them."** (An-Nisā 4:153)

فَمَاتُوا وَعُوقِبُوا لِقَوْلِهِمْ: أَرِنَا اللَّهَ جَهْرَةً وَقَدْ سَأَلَتْ مُشْرِكُو قُرَيْشٍ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالُوا:

So they died and were punished for their words: "**Show us Allāh manifestly."** And verily did the *mushrikūn* of Quraysh ask the Prophet (*sallAllāhu 'alayhi wa sallam*), so they said:

﴿ أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴾

"Or that you bring Allāh and the angels to us, face to face." (Al-Isrā 17:92)

فَلَمَّا سَأَلُوا النَّبِيَّ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– هَذِهِ الْمَسْأَلَةَ قَالَ اللَّهُ تَعَالَى:

So when they asked the Prophet (*sallAllāhu ʻalayhi wa sallam*) this question, Allāh – the Exalted – said:

﴿ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ ﴾

"Or do you want to ask your messenger, just as Mūsā was asked before?" (Al-Baqarah 2:108)

حِينَ قَالُوا: أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ الْآيَةَ . فَأَنْزَلَ اللَّهُ –سُبْحَانَهُ– يُخْبِرُ أَنَّهُ لَا تُدْرِكُهُ الْأَبْصَارُ; أَيْ أَنَّهُ لَا يَرَاهُ أَحَدٌ فِي الدُّنْيَا دُونَ الْآخِرَةِ، فَقَالَ: لَا تُدْرِكُهُ الْأَبْصَارُ . يَعْنِي فِي الدُّنْيَا، أَمَّا فِي الْآخِرَةِ فَإِنَّهُمْ يَرَوْنَهُ، فَهَذَا تَفْسِيرُ مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ.

When they said: **"'Show us Allāh manifestly.' So a thunderbolt struck them."** Until the end of the verse. So Allāh – *subhānahu* – revealed (Qurān) that informed that He cannot be grasped by any vision; which means that no-one will see Him in *dunyā* while excluding the *ākhirah*. So He said: **"No vision can grasp Him."** This means: In *dunyā*. But regarding the *ākhirah* then they will see Him (there). So this is the *tafsīr* of what the Zanādiqah doubted in.

[The ninth issue]

وَأَمَّا قَوْلُ مُوسَى:

And regarding the saying of Mūsā:

﴿ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴾

"Glory be to You. I turn to You in repentance and I am the first of the believers." (Al-A'rāf 7:143)

وَقَالَ السَّحَرَةُ:

And the magicians said:

﴿ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴾

"Verily, we hope that our Lord will forgive us our sins, as we were the first of the believers." (Ash-Shu'arā 26:51)

وَقَالَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-:

And the Prophet (*sallAllāhu 'alayhi wa sallam*) said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ إِلَى قَوْلِهِ:
﴿ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾

"Verily my prayer, my sacrifice, my life and my death is for Allāh the Lord of all the worlds." Until His words: **"And I am the first of the Muslims."** (Al-An'ām 6:162-163)

قَالُوا "كَيْفَ قَالَ مُوسَى وَأَنَا أَوَّلُ الْمُؤْمِنِينَ، وَقَدْ كَانَ قَبْلَهُ إِبْرَاهِيمُ مُؤْمِنًا وَيَعْقُوبُ وَإِسْحَاقُ، فَكَيْفَ جَازَ لِمُوسَى أَنْ يَقُولَ "وَأَنَا أَوَّلُ الْمُؤْمِنِينَ"، وَقَالَتْ السَّحَرَةُ أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ"، وَكَيْفَ جَازَ لِلنَّبِيِّ أَنْ يَقُولَ "وَأَنَا أَوَّلُ الْمُسْلِمِينَ؟" وَقَدْ كَانَ قَبْلَهُ مُسْلِمُونَ كَثِيرٌ، مِثْلَ عِيسَى وَمَنْ تَبِعَهُ فَشَكُّوا فِي الْقُرْآنِ، وَقَالُوا إِنَّهُ مُتَنَاقِضٌ؟

They said: *"How did Mūsā say: 'And I am the first of the believers', while verily before him Ibrāhīm was a believer and Ya'qūb and Ishāq? Then how is it possible for Mūsā to say: 'And I am the first of the believers'? And the magicians said: 'As we were the first of the believers.' Then how is it possible for the Prophet to say: 'And I am the first of the Muslims?' While verily before him there were many Muslims, such as 'Īsā and his followers."*

So they doubted in the Qurān and said that it is contradictory.

أَمَّا قَوْلُ مُوسَى: وَأَنَا أَوَّلُ الْمُؤْمِنِينَ فَإِنَّهُ حِينَ قَالَ:

As for the saying of Mūsā: **"And I am the first of the believers."** Then this is when he said:

﴿ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي ﴾

"My Lord, show me (Yourself) **so I can look at You. He said: 'You cannot see me.'"** (Al-A'rāf 7:143)

وَلَا يَرَانِي أَحَدٌ فِي الدُّنْيَا، إِلَّا مَاتَ .

Nor will anyone see Me in *dunyā* except that he will die.

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴾

"So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious. Then when he woke up he said: 'Glory be to You. I turn to You in repentance and I am the first of the believers.'" (Al-A'rāf 7:143)

يَعْنِي: أَوَّلَ الْمُصَدِّقِينَ، أَنَّهُ لَا يَرَاكَ أَحَدٌ فِي الدُّنْيَا إِلَّا مَاتَ .

This means: The first of those who believe that no-one will see You in *dunyā* except that He will die.

وَأَمَّا قَوْلُ السَّحَرَةِ: أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ يَعْنِي: أَوَّلَ الْمُصَدِّقِينَ بِمُوسَى مِنْ أَهْلِ مِصْرَ مِنَ الْقِبْطِ . وَأَمَّا قَوْلُ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: وَأَنَا أَوَّلُ الْمُسْلِمِينَ يَعْنِي: مِنْ أَهْلِ مَكَّةَ فَهَذَا تَفْسِيرُ مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ.

As for the saying of the magicians: "**As we were the first of the believers."** This means: The first to believe in Mūsā from the people of Egypt among the Copts. And as for the saying of the Prophet (*sallAllāhu 'alayhi wa sallam*): **"And I am the first of the Muslims."** This means: From the people of Makkah. So this is the *tafsīr* of what the Zanādiqah doubted in.

[The tenth issue]

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴾

"Enter the people of Fir'awn the most severe punishment." (Ghāfir 40:46)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴾

"Then I will verily punish him with a punishment with which I have not punished anyone from the *'Ālamīn* (mankind and jinn and everything that exists)**."** (Al-Māidah 5:115)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ ﴾

"Verily the hypocrites are in the lowest depth of Hellfire."
(An-Nisā 4:145)

فَشَكُّوا فِي الْقُرْآنِ، وَقَالُوا إِنَّهُ يَنْقُضُ بَعْضُهُ بَعْضًا .

So they doubted in the Qurān and said that it contradicts itself.

أَمَّا قَوْلُهُ: أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ يَعْنِي: عَذَابُ ذَلِكَ النَّارُ الَّذِي هُمْ فِيهِ .

وَأَمَّا قَوْلُهُ: فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ وَذَلِكَ أَنَّ اللَّهَ مَسَخَهُمْ خَنَازِيرَ، فَعَذَّبَهُمْ بِالْمَسْخِ مَا لَمْ يُعَذِّبْ مَنْ سِوَاهُمْ مِنْ النَّاسِ .

وَأَمَّا قَوْلُهُ: إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ لِأَنَّ جَهَنَّمَ لَهَا سَبْعَةُ أَبْوَابٍ جَهَنَّمُ، وَلَظَى، وَالْحُطَمَةُ، وَسَقَرٌ، وَالسَّعِيرُ، وَالْجَحِيمُ، وَالْهَاوِيَةُ وَهُمْ فِي أَسْفَلِ دَرْكٍ فِيهَا.

As for His Words: **"Enter the people of Fir'awn the most severe punishment."** This means: The punishment of the fire which they are in.

And as or His Words: **"Then I will verily punish him with a punishment with which I have not punished anyone from the 'Ālamīn."** And that is that Allāh changed them into pigs, so He punished them by changing them (into pigs) which He has never punished anyone else among the people with.

And as for His Words: **"Verily the hypocrites are in the lowest depth of Hellfire."** Because Hellfire has seven doors: *Jahannam*, *Ladhā*, *Al-Hutamah*, *Saqar*, *As-Sa'īr*, *Al-Jahīm* and *Al-Hāwiyah*. And they are in the lowest pit of them.

وَأَمَّا قَوْلُ اللَّهِ تَعَالَى:

And regarding the Words of Allāh the Exalted:

﴿ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴾

"They will have no food therein except a bitter, thorny plant."
(Al-Ghāshiyah 88:6)

ثُمَّ قَالَ:

Then He said:

﴿ إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴾

"Verily the tree of Zaqqūm will be the food of the sinners."
(Ad-Dukhān 44:43-44)

فَقَدْ أَخْبَرَ أَنَّ لَهُمْ طَعَامًا فَشَكُّوا فِي الْقُرْآنِ، وَزَعَمُوا أَنَّهُ مُتَنَاقِضٌ.

So He verily informed that they will have food, so they doubted in the Qurān and claimed that it is contradictory.

أَمَّا قَوْلُهُ: لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ يَقُولُ: لَيْسَ لَهُمْ طَعَامٌ فِي ذَلِكَ الْبَابِ إِلَّا مِنْ ضَرِيعٍ، وَيَأْكُلُونَ الزَّقُّومَ فِي غَيْرِ ذَلِكَ الْبَابِ، فَذَلِكَ قَوْلُهُ: إِنَّ شَجَرَةَ الزَّقُّومِ طَعَامُ الْأَثِيمِ فَهَذَا مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ .

As for His Words: **"They will have no food therein except a bitter, thorny plant."** He says: They will have no food in this door (i.e. the ones entering from this door) except from a bitter, thorny plant, while they will eat Zaqqūm in other than this door. And this is His saying: **"Verily the tree of Zaqqūm will be the food of the sinners."** So this is what the Zanādiqah doubted in.

[The eleventh issue]

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴾

"That is because Allāh is the *Mawlā* (Lord, Master, Helper, Protector) **of those who believe, and that the disbelievers do not have any *Mawlā*."** (Muhammad 47:11)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ﴾

"Then they are returned to Allāh their true *Mawlā*."
(Al-An'ām 6:62)

فَقَالُوا كَيْفَ يَكُونُ هَذَا مِنَ الْكَلَامِ الْمُحْكَمِ؟ يُخْبِرُ أَنَّهُ مَوْلَى مَنْ آمَنَ ثُمَّ قَالَ: وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ فَشَكُّوا فِي الْقُرْآنِ .

So they said: *"How can this be from the muhkam of words? He informs that He is the Mawlā of the one who believes, and then He said:* **"And that the disbelievers do not have any *Mawlā*."***"* So they doubted in the Qurān.

أَمَّا قَوْلُهُ: ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا يَقُولُ نَاصِرُ الَّذِينَ آمَنُوا، وَأَنَّ الْكَافِرِينَ لَا نَاصِرَ لَهُمْ .

وَأَمَّا قَوْلُهُ: ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ لِأَنَّ فِي الدُّنْيَا أَرْبَابَ بَاطِلٍ فَهَذَا مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ.

As for His Words: **"That is because Allāh is the *Mawlā* of those who believe."** He says: The Helper of those who believe, and that the disbelievers have no helper.

And as for His Words: **"Then they are returned to Allāh their true *Mawlā*."** Because in *dunyā* (they took) false lords. So this is what the Zanādiqah doubted in.

[The twelfth issue]

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

"Verily Allāh loves the *muqsitūn* (those who are equitable)**."** (Al-Hujurāt 49:9)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴾

"As for the *qāsitūn* (deviant) **then they will be the firewood for Hellfire."** (Al-Jinn 72:15)

فَقَالُوا كَيْفَ يَكُونُ هَذَا مِنَ الْكَلَامِ الْمُحْكَمِ؟

So they said: *"How can this be from the muhkam of words?"*[7]

أَمَّا قَوْلُهُ: وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا يَعْنِي: الْعَادِلُونَ بِاللَّهِ، الَّذِينَ يَجْعَلُونَ اللَّهَ عَدْلًا مِنْ خَلِيقَتِهِ، فَعَبَدُوهُ مَعَ اللَّهِ . وَأَمَّا قَوْلُهُ: إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ يَقُولُ اعْدِلُوا فِيمَا بَيْنَكُمْ وَبَيْنَ النَّاسِ، إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يَعْدِلُونَ .

As for His words: **"As for the *qāsitūn* then they will be the firewood for Hellfire."** This means: Those who make someone equal to Allāh. Those who make (someone) from His creation equivalent to Allāh, so they worship him along with Allāh.

As for His words: **"Verily Allāh loves the *muqsitūn*."** He says: Be just in what is between you and the people. Verily Allāh loves those who are just.

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ أَإِلَٰهٌ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴾

"Is there any *ilāh* (god) with Allāh? Rather, they are a people who ascribe equals (to Him)." (An-Naml 27:60)

يَعْنِي يُشْرِكُونَ فَهَذَا مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ .

This means: They ascribe partners (with Him in worship). So this is what the Zanādiqah doubted in.

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[7] To begin with there is no opposition between the two verses, because the *qāsit* means the unjust person while the *muqsit* means the just person. In the Arabic language the foundation for both words are the letters *qāf*, *sīn* and *tā* (ق – س – ط) and perhaps due to this the Zanādiqah became confused.

[The thirteenth issue]

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ﴾

"And the believing men and women are the *awliyā* (allies) **of one another."** (At-Tawbah 9:71)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا ﴾

"And those who believed but did not emigrate, then you have no *wilāyah* (allegiance, obligation) **to them until they emigrate."** (Al-Anfāl 8:72)

وَكَأَنَّ هَذَا عِنْدَ مَنْ لَا يَعْرِفُ مَعْنَاهُ يَنْقُضُ بَعْضُهُ بَعْضًا.

And it is as if – for the one who does not know its meaning – that it is contradictory.

أَمَّا قَوْلُهُ: وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا يَعْنِي: مِنَ الْمِيرَاثِ، وَذَلِكَ أَنَّ اللَّهَ -عَزَّ وَجَلَّ- حَكَمَ عَلَى الْمُؤْمِنِينَ لَمَّا هَاجَرُوا إِلَى الْمَدِينَةِ أَنْ لَا يَتَوَارَثُوا إِلَّا بِالْهِجْرَةِ، فَإِنْ مَاتَ رَجُلٌ بِمَكَّةَ لَهُ وَلِيٌّ مُهَاجِرٌ مَعَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- كَانَ لَا يَرِثُهُ الْمُهَاجِرُ، فَذَلِكَ قَوْلُهُ: وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا فَلَمَّا كَثُرَ الْمُهَاجِرُونَ رَدَّ اللَّهُ ذَلِكَ الْمِيرَاثَ عَلَى الْأَوْلِيَاءِ، هَاجَرُوا أَوْ لَمْ يُهَاجِرُوا، وَذَلِكَ قَوْلُهُ:

As for His words: **"And those who believed but did not emigrate, then you have no *wilāyah* to them until they emigrate."** This means: In the inheritance. And this is that Allāh – *'azza wa jalla* – judged upon the believers when they emigrated to Madinah that they should not inherit from each other except by *hijrah* (emigration). So if a man died in Makkah and he had an inheritor who had made *hijrah* with the Prophet (*sallAllāhu 'alayhi wa sallam*), then the Muhājir would not inherit from him. And that is (the meaning of) His words: **"And those who believed but did not emigrate, then you have no *wilāyah* to them until they emigrate."** Then when those who emigrated became many Allāh returned that inheritance to the inheritors, no matter if they made *hijrah* or did not make *hijrah*. And that is His words:

﴿ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ ﴾

"And the blood relatives are more entitled to each other in the Book of Allāh than the believers and those who made *hijrah*."
(Al-Ahzāb 33:6)

وَأَمَّا قَوْلُهُ: وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَعْنِي: فِي الدِّينِ، وَالْمُؤْمِنُ يَتَوَلَّى الْمُؤْمِنَ فِي دِينِهِ فَهَذَا تَفْسِيرُ مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ .

And as for His words: **"And the believing men and women are the *awliyā*** (allies) **of one another."** This means: In the religion, and the believer allies (another) believer due to his religion. So this is the *tafsīr* of what the Zanādiqah doubted in.

[The fourteenth issue]

وَأَمَّا قَوْلُهُ لِإِبْلِيسَ:

And regarding His Words to Iblīs:

﴿ إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ﴾

"Verily you (i.e. the Shaytān) **have no authority over My slaves."** (Al-Hijr 15:42)

وَقَالَ مُوسَى حِينَ قَتَلَ النَّفْسَ:

And Mūsā said when he killed a man:

﴿ هَذَا مِنْ عَمَلِ الشَّيْطَانِ ﴾

"This is from the work of the Shaytān." (Al-Qasas 28:15)

فَشَكُّوا فِي الْقُرْآنِ، وَزَعَمُوا أَنَّهُ مُتَنَاقِضٌ.

So they doubted in the Qurān and claimed that it is contradictory.

أَمَّا قَوْلُهُ: إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ يَقُولُ عِبَادِي –الَّذِينَ اسْتَخْلَصَهُمُ اللهُ لِدِينِهِ– لَيْسَ لِإِبْلِيسَ عَلَيْهِمْ سُلْطَانٌ أَنْ يُضِلَّهُمْ فِي دِينِهِمْ، أَوْ فِي عِبَادَةِ رَبِّهِمْ، وَلَكِنَّهُ يُصِيبُ مِنْهُمْ مِنْ قِبَلِ الذُّنُوبِ، فَأَمَّا فِي الشِّرْكِ فَلَا يَقْدِرُ إِبْلِيسُ أَنْ يُضِلَّهُمْ عَنْ دِينِهِمْ؛ لِأَنَّ اللهَ –سُبْحَانَهُ– اسْتَخْلَصَهُمْ لِدِينِهِ .

وَأَمَّا قَوْلُ مُوسَى: هَذَا مِنْ عَمَلِ الشَّيْطَانِ يَعْنِي: مَنْ تَزَيُّنِ الشَّيْطَانِ، كَمَا زَيَّنَ لِيُوسُفَ، وَلِآدَمَ وَحَوَّاءَ، وَهُمْ عِبَادُ الرَّحْمَنِ الْمُخْلِصُونَ . فَهَذَا تَفْسِيرُ مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ.

As for His Words: **"Verily you have no authority over My slaves."** He says: My slaves – those whom Allāh chose for His religion – Iblīs has no authority over them (in the way) that he misguides them their religion or in the worship of their Lord. But he afflicts some of them from the aspect of (committing) sins. But as for *shirk* (i.e. associating partners with Allāh in worship), then Iblīs is not capable of misguiding them from their religion, because Allāh – *subhānahu* – has chosen them for His religion.

And as for the saying of Mūsā: **"This is from the work of the Shaytān."** This means: From the beautification of the Shaytān, just as he beautified for Yūsuf, and Ādam and Hawwā, and they are (all) sincere slaves of *Ar-Rahmān*. So this is the *tafsīr* of what the Zanādiqah doubted in.

[The fifteenth issue]

وَأَمَّا قَوْلُ اللهِ لِلْكُفَّارِ:

And regarding the Words of Allāh to the *kuffār*:

﴿ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا ﴾

"Today We will forget you just like you forgot the meeting on this Day of yours." (Al-Jāthiyah 45:34)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴾

"In a Record. My Lord is neither unaware nor does He forget." (Tā-Hā 20:52)

فَشَكُّوا فِي الْقُرْآنِ.

So they doubted in the Qurān.

أَمَّا قَوْلُهُ: الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا يَقُولُ "نَتْرُكُكُمْ فِي النَّارِ" كَمَا نَسِيتُمْ كَمَا تَرَكْتُمُ الْعَمَلَ لِلِقَاءِ يَوْمِكُمْ هَذَا . وَأَمَّا قَوْلُهُ: فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى يَقُولُ لَا يَذْهَبُ مِنْ حِفْظِهِ وَلَا يَنْسَاهُ .

As for His words: **"Today We will forget you just like you forgot the meeting on this Day of yours."** He says: We will leave you in Hellfire. **"Just like you forgot."** (This means) just like you left making deeds for the meeting on this Day of yours.

And as for His words: **"In a Record. My Lord is neither unaware nor does He forget."** He says: It does not slip from His *Hifdh* nor does He forget it.

[The sixteenth issue]

وَأَمَّا قَوْلُهُ:

And regarding His Words:

﴿ وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴾

"And We will raise him up blind on the Day of Resurrection. He will say: 'My Lord why have you raised me up blind while I verily used to see.'" (Tā-Hā 20:124-125)

وَقَالَ فِي الْآيَةِ الْأُخْرَى:

And He said in another verse:

﴿ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴾

"So your sight on this Day is sharp." (Qāf 50:22)

فَقَالُوا كَيْفَ يَكُونُ هَذَا مِنَ الْكَلَامِ الْمُحْكَمِ؟ فَيَقُولُ "إِنَّهُ أَعْمَى" وَيَقُولُ: فَبَصَرُكَ الْيَوْمَ حَدِيدٌ فَشَكُّوا فِي الْقُرْآنِ.

So they said: *"How can this be from the muhkam of words? Because He says: He is verily blind, and He (also) says:* **"So your sight on this Day is sharp."***"* So they doubted in the Qurān.

أَمَّا قَوْلُهُ: وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى عَنْ حُجَّتِهِ وَقَالَ: رَبِّ لِمَ حَشَرْتَنِي أَعْمَى عَنْ حُجَّتِي، "وَقَدْ كُنْتُ بَصِيرًا بِهَا، مُخَاصِمًا بِهَا" فَذَلِكَ قَوْلُهُ فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ يَقُولُ: الْحُجَجُ فَهُمْ لَا يَتَسَاءَلُونَ

As for His Words: **"And We will raise him up blind on the Day of Resurrection"**, from his argument (or excuse). And he will say: **"My Lord why have you raised me up blind"** from my argument, while I used to see it and argue by it. And that is His words: **"So that Day they will be blinded for answers."** (Al-Qasas 28:66) He says: (Answers meaning) arguments (or excuses). **"And they will not** (be able to) **ask each other."** (Al-Qasas 28:66)

وَأَمَّا قَوْلُهُ: فَبَصَرُكَ الْيَوْمَ حَدِيدٌ . وَذَلِكَ أَنَّ الْكَافِرَ إِذَا خَرَجَ مِنْ قَبْرِهِ شَخَصَ بَصَرُهُ، وَلَا يَطْرِفُ بَصَرُهُ حَتَّى يُعَايِنَ جَمِيعَ مَا كَانَ يُكَذِّبُ بِهِ مِنْ أَمْرِ الْبَعْثِ، فَذَلِكَ قَوْلُهُ: لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ . يَقُولُ غِطَاءُ الْآخِرَةِ، فَبَصَرُكَ يَحِدُّ النَّظَرَ لَا يَطْرِفُ حَتَّى يُعَايِنَ جَمِيعَ مَا كَانَ يُكَذِّبُ بِهِ مِنْ أَمْرِ الْبَعْثِ، فَهَذَا تَفْسِيرُ مَا شَكَّتْ فِيهِ الزَّنَادِقَةُ.

And as for His Words: **"So your sight this Day is sharp."** And this is that the *kāfir* when he exits his grave his sight will be widened. And his sight will not blink until it has seen everything what he used to reject from the affairs of the Resurrection. And that is His Words: **"You were verily inattentive of this so We removed your cover, and so your sight this Day is sharp."** (Qāf 50:22) He says: The covering of *ākhirah*. So your sight becomes sharp in looking and does not blink until it sees everything which he used to reject from the affair of the Resurrection. So this is the *tafsīr* of what the Zanādiqah doubted in.

[The seventeenth issue]

وَأَمَّا قَوْلُهُ لِمُوسَى:

And regarding His Words to Mūsā:

﴿ إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى ﴾

"I am verily with you (i.e. Mūsā and Hārūn)**. I hear and I see."** (Tā-Hā 20:46)

وَقَوْلُهُ فِي مَوْضِعٍ آخَرَ:

And He said in another place:

﴿ إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴾

"We are verily with you listening." (Ash-Shu'arā 26:15)

وَقَالُوا كَيْفَ قَالَ: إِنَّنِي مَعَكُمَا وَقَالَ فِي آيَةٍ أُخْرَى: إِنَّا مَعَكُمْ مُسْتَمِعُونَ فَشَكُّوا فِي الْقُرْآنِ مِنْ أَجْلِ ذَلِكَ.

And they said: *"How did He say:* **"I am verily with you."** *When He said in another verse:* **"We are verily with you listening."***"* So they doubted in the Qurān due to this.

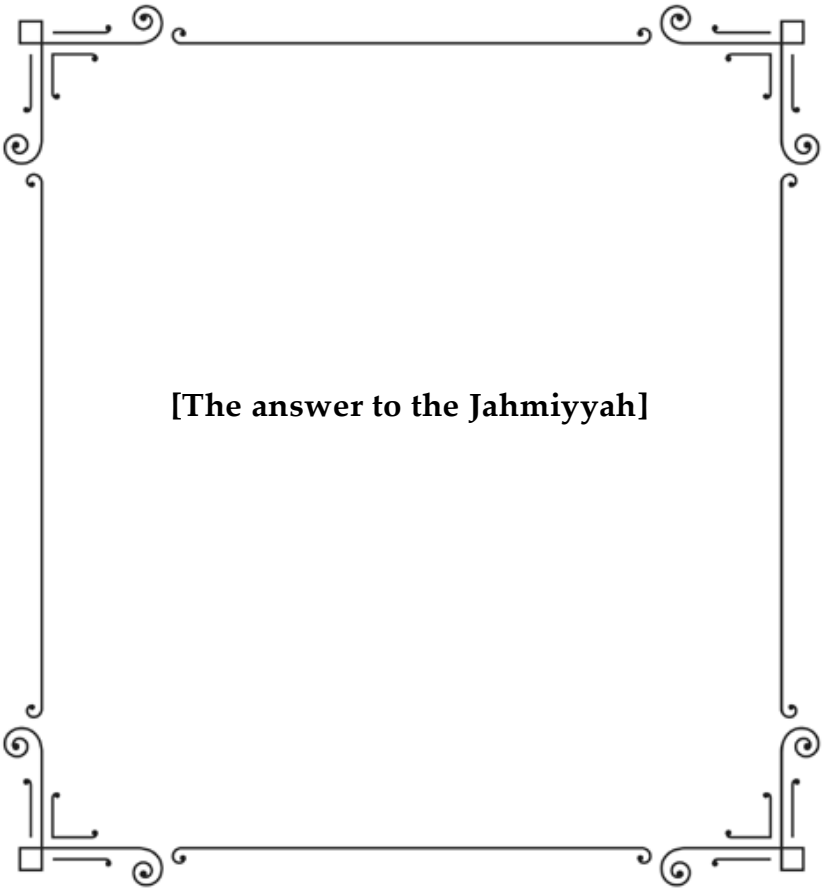
أَمَّا قَوْلُهُ: إِنَّا مَعَكُمْ فَهَذَا فِي مَجَازِ اللُّغَةِ، يَقُولُ الرَّجُلُ لِلرَّجُلِ إِنَّا سَنُجْرِي عَلَيْكَ رِزْقَكَ، إِنَّا سَنَفْعَلُ بِكَ كَذَا .

وَأَمَّا قَوْلُهُ: إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى فَهُوَ جَائِزٌ فِي اللُّغَةِ، يَقُولُ الرَّجُلُ الْوَاحِدُ لِلرَّجُلِ سَأُجْرِي عَلَيْكَ رِزْقَكَ، أَوْ سَأَفْعَلُ بِكَ خَيْرًا .

As for His saying: **"We are verily with you."** Then this is from the figurative of the language. (For example) a man says to another

man: 'We will verily bestow your provision upon you', (or) 'We will verily do such and such to you.'

As for His words: **"I am verily with you. I hear and I see."** Then this is possible (or acceptable) in the language. (For example) one man says to (another) man: 'I will bestow your provision upon you', or 'I will do something good for you.'



[The answer to the Jahmiyyah]

قَالَ الْإِمَامُ أَحْمَدُ –رَحِمَهُ اللَّهُ–: وَكَذَلِكَ الْجَهْمُ وَشِيعَتُهُ دَعَوُا النَّاسَ إِلَى الْمُتَشَابِهِ مِنَ الْقُرْآنِ وَالْحَدِيثِ، فَضَلُّوا وَأَضَلُّوا بِكَلَامِهِمْ بَشَرًا كَثِيرًا، فَكَانَ مِمَّا بَلَغَنَا مِنْ أَمْرِ الْجَهْمِ –عَدُوِّ اللَّهِ– أَنَّهُ كَانَ مِنْ أَهْلِ خُرَاسَانَ، مِنْ أَهْلِ تِرْمِذَ، وَكَانَ صَاحِبَ خُصُومَاتٍ وَكَلَامٍ، وَكَانَ أَكْثَرُ كَلَامِهِ فِي اللَّهِ تَعَالَى فَلَقِيَ أُنَاسًا مِنَ الْمُشْرِكِينَ يُقَالُ لَهُمُ السَّمْنِيَّةُ فَعَرَفُوا الْجَهْمَ فَقَالُوا لَهُ نُكَلِّمُكَ، فَإِنْ ظَهَرَتْ حُجَّتُنَا عَلَيْكَ دَخَلْتَ فِي دِينِنَا، وَإِنْ ظَهَرَتْ حُجَّتُكَ عَلَيْنَا دَخَلْنَا فِي دِينِكَ .فَكَانَ مِمَّا كَلَّمُوا بِهِ الْجَهْمَ أَنْ قَالُوا لَهُ:

Al-Imām Ahmad – *rahimahullāh* – said: And likewise are Jahm (ibn Safwān)[8] and his sect. They invited the people to the unclear of the Qurān and *hadīth*, so they went astray and lead many people astray with their words. Among that which reached us from the affair of Jahm – the enemy of Allāh – is that he was from the people of Khurasān, from the people of Tirmidh, and he was a person of disputes and *kalām*[9]. Most of his *kalām* were regarding Allāh the Exalted. Then he met some people from the *mushrikūn* who were called As-Samniyyah. They recognized Jahm and they said to him: *'We want to speak with you. Then if our argument overpowers you, then you will enter into our religion. And if your argument overpowers us then we will enter into your religion.'* And among that which they spoke with Jahm about is that they said to him:

أَلَسْتَ تَزْعُمُ أَنَّ لَكَ إِلَهًا ؟ قَالَ الْجَهْمُ: نَعَمْ .

فَقَالُوا لَهُ فَهَلْ رَأَيْتَ إِلَهَكَ ؟ قَالَ: لَا .

[8] He is Abū Muhraz Jahm ibn Safwān At-Tirmidhī. He was born in Kūfah, but originally from Termez (Tirmidh) a city in present Uzbekistān. He lived in Kūfah until he was expelled to Termez. It is said he was killed in year 128 *hijrī*, some say 130 *hijrī* and some say 132 *hijrī*. He was one of the most prominent leaders of the sect Al-Jahmiyyah and the sect was named after him.

[9] *Kalām* refers to beliefs, opinions and arguments that are not based on the Book and the *Sunnah*, rather they are taken from *aql* (the human mind), philosophy and ideologies other than the Islamic sources.

قَالُوا فَهَلْ سَمِعْتَ كَلَامَهُ ؟ قَالَ: لَا .

قَالُوا فَشَمَمْتَ لَهُ رَائِحَةً ؟ قَالَ: لَا .

قَالُوا فَوَجَدْتَ لَهُ حِسًّا ؟ قَالَ: لَا .

قَالُوا فَوَجَدْتَ لَهُ مَجَسًّا ؟ قَالَ لَا .

قَالُوا فَمَا يُدْرِيكَ أَنَّهُ إِلَهٌ ؟

"Do you not claim that you have an ilāh?" Jahm said: *"Yes."*

So they said: *"Have you then seen your ilāh?"* He said: *"No."*

They said: *"Have you then heard his words?"* He said: *"No."*

They said: *"Have you then smelled a scent from him?"* He said: *"No."*

They said: *"Have you then found him to have a sense with which he touches (or perceives)?"* He said: *"No."*

They said: *"Have you then found him to have a place of touch?"* He said: *"No."*

They said: *"Then what has made you aware that you have an ilāh?"*

قَالَ فَتَحَيَّرَ الْجَهْمُ، فَلَمْ يَدْرِ مَنْ يَعْبُدُ أَرْبَعِينَ يَوْمًا، ثُمَّ إِنَّهُ اسْتَدْرَكَ حُجَّةً مِثْلَ حُجَّةِ زَنَادِقَةِ النَّصَارَى، وَذَلِكَ أَنَّ زَنَادِقَةَ النَّصَارَى يَزْعُمُونَ أَنَّ الرُّوحَ الَّذِي فِي عِيسَى هُوَ رُوحُ اللَّهِ، مِنْ ذَاتِ اللَّهِ، فَإِذَا أَرَادَ أَنْ يُحْدِثَ أَمْرًا دَخَلَ فِي بَعْضِ خَلْقِهِ، فَتَكَلَّمَ عَلَى لِسَانِ خَلْقِهِ، فَيَأْمُرُ بِمَا يَشَاءُ، وَيَنْهَى عَمَّا يَشَاءُ، وَهُوَ رُوحٌ غَائِبَةٌ عَنِ الْأَبْصَارِ .فَاسْتَدْرَكَ الْجَهْمُ حُجَّةً مِثْلَ هَذِهِ الْحُجَّةِ،

He said: So Jahm became confused and he didn't know who he was worshipping for forty days. Then he reached an argument similar to the argument of the Zanādiqah from the Christians.

And that is that the Zanādiqah from the Christians claim that the *rūh* (soul) which is in ʻĪsā is the *Rūh* of Allāh from the *Dhāt* (Being) of Allāh. So when He wants for something to happen He enters into some of His creation and speaks upon the tongue of His creation. Then He orders what He wants and forbids what He wants. And this is a *Rūh* which is absent from the sights (i.e. it cannot be seen). So Jahm reached an argument similar to this argument.

فَقَالَ لِلسَّمْنِيِّ .أَلَسْتَ تَزْعُمُ أَنَّ فِيكَ رُوحًا? .قَالَ نَعَمْ .

فَقَالَ هَلْ رَأَيْتَ رُوحَكَ? . قَالَ لَا .

قَالَ فَسَمِعْتَ كَلَامَهُ? . قَالَ لَا .

قَالَ فَوَجَدْتَ لَهُ حِسًّا ?. قَالَ لَا .

قَالَ فَكَذَلِكَ اللَّهُ لَا يُرَى لَهُ وَجْهٌ، وَلَا يُسْمَعُ لَهُ صَوْتٌ، وَلَا يُشَمُّ لَهُ رَائِحَةٌ، وَهُوَ غَائِبٌ عَنِ الْأَبْصَارِ، وَلَا يَكُونُ فِي مَكَانٍ دُونَ مَكَانٍ . وَوَجَدَ ثَلَاثَ آيَاتٍ مِنَ الْمُتَشَابِهِ قَوْلَهُ:

So he said to the *samnī* (i.e. a follower of As-Samniyyah): *"Do you not claim that there is a soul in you?"* He said: *"Yes."*

So he said: *"Did you see your soul?"* He said: *"No."*

He said: *"Did you then hear its speech?"* He said: *"No."*

He said: *"Did you find it to have senses?"* He said: *"No."*

He said: *"Likewise then the Face of Allāh cannot be seen, nor can a voice (or sound) be heard from Him, nor can a scent be smelled from Him, He is absent from the sights, and He is not in one place without being at another place (i.e. there is no specific place for Him and He is everywhere)."*

And he found three verses from the unclear of His words:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾

"Nothing is similar to Him." (As-Shūrā 42:11)

﴿ وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ﴾

"And He is Allāh in the heavens and on earth." (Al-An'ām 6:3)

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ﴾

"No vision can grasp Him, but His Grasp is over all vision."
(Al-An'ām 6:103)

فَبَنَى أَصْلَ كَلَامِهِ عَلَى هَذِهِ الْآيَاتِ، وَتَأَوَّلَ الْقُرْآنَ عَلَى غَيْرِ تَأْوِيلِهِ، وَكَذَّبَ بِأَحَادِيثِ رَسُولِ اللَّهِ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ–، وَزَعَمَ أَنَّ مَنْ وَصَفَ اللَّهَ بِشَيْءٍ مِمَّا وَصَفَ بِهِ نَفْسَهُ فِي كِتَابِهِ، أَوْ حَدَّثَ عَنْهُ رَسُولُهُ كَانَ كَافِرًا، وَكَانَ مِنَ الْمُشَبِّهَةِ، فَأَضَلَّ بِكَلَامِهِ بَشَرًا كَثِيرًا، وَتَبِعَهُ عَلَى قَوْلِهِ رِجَالٌ مِنْ أَصْحَابِ أَبِي حَنِيفَةَ، وَأَصْحَابِ عَمْرِو بْنِ عُبَيْدٍ بِالْبَصْرَةِ، وَوَضَعَ دِينَ الْجَهْمِيَّةِ، فَإِذَا سَأَلَهُمُ النَّاسُ عَنْ قَوْلِ اللَّهِ: لَيْسَ كَمِثْلِهِ شَيْءٌ يَقُولُونَ لَيْسَ كَمِثْلِهِ شَيْءٌ مِنَ الْأَشْيَاءِ، وَهُوَ تَحْتَ الْأَرَضِينَ السَّبْعِ، كَمَا هُوَ عَلَى الْعَرْشِ، وَلَا يَخْلُو مِنْهُ مَكَانٌ، وَلَا يَكُونُ فِي مَكَانٍ دُونَ مَكَانٍ، وَلَمْ يَتَكَلَّمْ، وَلَا يَتَكَلَّمُ، وَلَا يَنْظُرُ إِلَيْهِ أَحَدٌ فِي الدُّنْيَا، وَلَا فِي الْآخِرَةِ، وَلَا يُوصَفُ، وَلَا يُعْرَفُ بِصِفَةٍ، وَلَا يَفْعَلُ، وَلَا لَهُ غَايَةٌ، وَلَا لَهُ مُنْتَهَى، وَلَا يُدْرَكُ بِعَقْلٍ، وَهُوَ وَجْهٌ كُلُّهُ، وَهُوَ عِلْمٌ كُلُّهُ، وَهُوَ سَمْعٌ كُلُّهُ، وَهُوَ بَصَرٌ كُلُّهُ، وَهُوَ نُورٌ كُلُّهُ، وَهُوَ قُدْرَةٌ كُلُّهُ، وَلَا يَكُونُ فِيهِ شَيْئَانِ، وَلَا يُوصَفُ بِوَصْفَيْنِ مُخْتَلِفَيْنِ، وَلَيْسَ لَهُ أَعْلَى وَلَا أَسْفَلُ، وَلَا نَوَاحٍ وَلَا جَوَانِبُ، وَلَا يَمِينٌ، وَلَا شِمَالٌ، ، وَلَا هُوَ خَفِيفٌ وَلَا ثَقِيلٌ، وَلَا لَهُ لَوْنٌ، وَلَا لَهُ جِسْمٌ، وَلَيْسَ هُوَ بِمَعْلُومٍ وَلَا مَعْقُولٍ، وَكُلَّمَا خَطَرَ عَلَى قَلْبِكَ أَنَّهُ شَيْءٌ تَعْرِفُهُ فَهُوَ عَلَى خِلَافِهِ.

So he built the foundations of his words upon these verses. He interpreted the Qurān in opposition to its (real) interpretation, and he rejected the *ahādīth* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). He claimed that whoever described Allāh with what He has described Himself with in His Book, or what His

Messenger has narrated from Him is a *kāfir* and from the Mushabbihah[10]. And by his words he misguided many people. Some of the companions of Abū Hanīfah followed him in his opinion, and (also from) the companions of 'Amr ibn 'Ubayd in Basrah, and the religion of Al-Jahmiyyah was born. So when people asked them about the words of Allāh: **"Nothing is similar to Him."** They would say that nothing – among all things that exist – is like Him, He is below the seven earths just like He is upon the Throne, no place is free of Him (i.e. He is everywhere), He is not in one place without being in another place (i.e. He is in no specific place), He did not speak nor does He speak, no-one can look at Him in *dunyā* nor in *ākhirah*, He is not described nor is He known by any attribute, He does not have any deeds, He does not have any boundaries nor does He have an end, He is not perceived by the mind, all of Him is face, all of Him is knowledge, all of Him is sight, all of Him is light, all of Him is power, two things cannot be in Him and He is not described with two created descriptions, He does not have an upside and downside nor parts or sides, no right and no left, He is not light nor is He heavy, He does not have a color, He does not have a body, He is not known nor perceived in any way and every time something occurs to your heart that He is something which you know, then He is different to that.

قَالَ أَحْمَدُ وَقُلْنَا هُوَ شَيْءٌ؟ . فَقَالُوا هُوَ شَيْءٌ لَا كَالْأَشْيَاءِ

فَقُلْنَا إِنَّ الشَّيْءَ الَّذِي لَا كَالْأَشْيَاءِ قَدْ عَرَفَ أَهْلُ الْعَقْلِ أَنَّهُ لَا شَيْءَ .

فَعِنْدَ ذَلِكَ تَبَيَّنَ لِلنَّاسِ أَنَّهُمْ لَا يُؤْمِنُونَ بِشَيْءٍ، وَلَكِنْ يَدْفَعُونَ عَنْ أَنْفُسِهِمْ الشُّنْعَةَ بِمَا يُقِرُّونَ مِنَ الْعَلَانِيَةِ.

[10] The Mushabbihah are those who liken the Creator with the creation by saying: *"His Hand is like our hand"*, or *"His Sight is like our sight."*

Ahmad said: And we say: *"Is He something?"* So they said: *"He is something which is not like other things."*

Then we say: *"Verily the thing which is not like other things, verily the people of intellect know this as nothing (i.e. that which is not a thing is nothing)."*

And by that it becomes clear to the people that they do not believe in anything; rather they are only repelling from themselves the hideous by what they acknowledge publicly.[11]

فَإِذَا قِيلَ لَهُمْ فَمَنْ تَعْبُدُونَ؟ قَالُوا نَعْبُدُ مِنْ يُدَبِّرُ أَمْرَ هَذَا الْخَلْقِ،

فَقُلْنَا هَذَا الَّذِي يُدَبِّرُ أَمْرَ هَذَا الْخَلْقِ هُوَ مَجْهُولٌ لَا يُعْرَفُ بِصِفَةٍ . قَالُوا نَعَمْ .

فَقُلْنَا قَدْ عَرَفَ الْمُسْلِمُونَ أَنَّكُمْ لَا تُؤْمِنُونَ بِشَيْءٍ، إِنَّمَا تَدْفَعُونَ عَنْ أَنْفُسِكُمُ الشَّنْعَةَ بِمَا تُظْهِرُونَهُ، فَقُلْنَا لَهُمْ هَذَا الَّذِي يُدَبِّرُ هُوَ الَّذِي كَلَّمَ مُوسَى قَالُوا لَمْ يَتَكَلَّمْ وَلَا يُكَلِّمُ; لِأَنَّ الْكَلَامَ لَا يَكُونُ إِلَّا بِجَارِحَةٍ، وَالْجَوَارِحُ مَنْفِيَّةٌ .

Then if it said to them: *"Who do you worship?"* They said: *"The One who arranges the affairs of this creation."*

So we said: *"The One who arranges the affairs of this creation is He unknown and not known by any attribute?"* They said: *"Yes."*

So we said: *"The Muslims verily know that you don't believe in anything, rather you are only repelling from yourselves the hideous by what you openly declare."*

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[11] This means that the Jahmiyyah in reality do not believe in Allāh, because they described Him as being nowhere and with no description, and this – according to the logical mind of intellect – is something non-existent (or nothing). Rather they are protecting themselves from the punishment of Islām upon them for their *kufr*, by publicly declaring that they are Muslims believing in Allāh and His Messenger (*sallAllāhu 'alayhi wa sallam*) while they in reality do not.

So we said to them: *"The One who arranges the affairs is He the One who spoke to Mūsā?"* They said: *"He did not speak nor does He speak. Because speaking can only occur by an organ, and the organs are negated (for Him)."*

فَإِذَا سَمِعَ الْجَاهِلُ قَوْلَهُمْ يَظُنُّ أَنَّهُمْ مِنْ أَشَدِّ النَّاسِ تَعْظِيمًا لِلَّهِ، وَلَا يَعْلَمُ أَنَّهُمْ إِنَّمَا يَعُودُ قَوْلُهُمْ إِلَى ضَلَالَةٍ وَكُفْرٍ، وَلَا يَشْعُرُ أَنَّهُمْ لَا يَقُولُونَ قَوْلَهُمْ إِلَّا فِرْيَةٌ فِي اللَّهِ .

فَمِمَّا يَسْأَلُ عَنْهُ يُقَالُ لَهُ تَجِدُ فِي كِتَابِ اللَّهِ آيَةً تُخْبِرُ عَنِ الْقُرْآنِ أَنَّهُ مَخْلُوقٌ؟ فَلَا يَجِدُ، فَيُقَالُ لَهُ فَتَجِدُهُ فِي سُنَّةِ رَسُولِ اللَّهِ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– أَنَّهُ قَالَ إِنَّ الْقُرْآنَ مَخْلُوقٌ؟ فَلَا يَجِدُ فَيُقَالُ لَهُ فَمِنْ أَيْنَ قُلْتَ؟ فَيَقُولُ مِنْ قَوْلِ اللَّهِ

Then when the ignorant hears their words, he thinks that they are from the people who venerate Allāh the most, but he does not know that their words return to misguidance and *kufr*, nor does he notice that they only say their words as a lie against Allāh.

Among that which is asked is that it is said to him: *"Do you find in the Book of Allāh a verse which informs about the Qurān that it is created?"* But he will not find it. So it is said: *"Do you then find it in the Sunnah of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) that he said that the Qurān is created?"* But he will not find it. So it is said to him: *"Then from where do you say this?"* So he says: *"From the words of Allāh:*

﴿ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا ﴾

"We have verily made it an Arabic Qurān." (Az-Zukhruf 43:3)*"*

وَزَعَمَ أَنَّ "جَعَلَ" بِمَعْنَى "خَلَقَ"، فَكُلُّ مَجْعُولٍ هُوَ مَخْلُوقٌ، فَادَّعَى كَلِمَةً مِنَ الْكَلَامِ الْمُتَشَابِهِ يَحْتَجُّ بِهَا مَنْ أَرَادَ أَنْ يُلْحِدَ فِي تَنْزِيلِهِ، وَيَبْتَغِي الْفِتْنَةَ فِي تَأْوِيلِهَا، وَذَلِكَ أَنَّ "جَعَلَ" فِي الْقُرْآنِ مِنَ الْمَخْلُوقِينَ عَلَى وَجْهَيْنِ عَلَى مَعْنَى التَّسْمِيَةِ، وَعَلَى مَعْنَى فِعْلٍ مِنْ أَفْعَالِهِمْ . وَقَوْلُهُ:

And he claimed that **'made'**[12] has the meaning of **'created'**. So everything (described in the Qurān with) 'made' (for him) is created. So he used a word from the unclear of words as an argument, which the one who wants to reject His revelation uses as evidence and who seeks *fitnah* with his interpretation. And that is because the 'made' ascribed to the creations in the Qurān is from two aspects.

(The first is) with the meaning of **naming** and (the second) with the meaning of **a deed from their deeds**.[13]

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[12] 'Made' is a translation of the Arabic word *ja'ala* (جَعَلَ).

[13] Ibn Battah said while depending on this explanation of Imām Ahmad:
فقلنا : إن الله عز وجل قد منعك أيها الجهمي الفهم في القرآن حين جعلت كل مجعول مخلوقا ، وأن كل جعل في كتاب الله هو بمعنى خلق ، فمن هاهنا بليت بهذه الضلالة القبيحة ، حين تأولت كتاب الله بجهلك وهوى نفسك وما زينه لك شيطانك ، وألقاه على لسانك إخوانك ، وذلك أنا نجد الحرف الواحد في كتاب الله عز وجل على لفظ واحد ومعانيه مختلفة في آيات كثيرة ، تركنا ذكرها لكثرتها وقصدنا لذكر الآية التي احتججت بها . ف جعل في كتاب الله عز وجل على غير معنى خلق ، فجعل من المخلوقين ، على معنى وصف من أوصافهم ، وقسم من أقسامهم ، و (جعل) أيضا على معنى فعل من أفعالهم لا يكون خلقا ولا يقوم مقام الخلق ، فتفهموا الآن ذلك واعقلوه .
"We say: Verily Allāh – azza wa jalla – has verily forbidden you, O jahmī, from understanding the Qurān when you made everything 'made' (equal to) 'created', and that (you understand) everything 'made' in the Book of Allāh with the meaning of 'created'. So from this aspect you have been tested with the hideous misguidance when you misinterpreted the Book of Allāh with your ignorance, your desires and what your Shaytān has beautified for you and thrown upon your tongue and your brothers. And (the explanation of) that is that we find one letter in the Book of Allāh – 'azza wa jalla – in one word while its meanings are different in many verses. We have left the mention of this (i.e. these verses) due to its great number and due to our intention to mention the verse which you have used as an evidence. Because ***"made"*** *in the Book of Allāh – 'azza wa jalla – is not with the meaning of 'created'. The 'made' of the created beings is with the meaning of a description from their descriptions (of something), a division from their divisions (of something), and also 'made' with the meaning of a deed from their deeds which does not (hold the meaning of) 'created' nor does it establish something being created. So understand this now and realize it."* (Al-Ibānah 'an Sharī'ah Al-Firqah An-Nājiyah 2/157)

And His words:

﴿ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴾

"Those who made the Qurān into parts." (Al-Hijr 15:91)

قَالُوا هُوَ شِعْرٌ وَأَنْبَاءُ الْأَوَّلِينَ، وَأَضْغَاثُ أَحْلَامٍ، فَهَذَا عَلَى مَعْنَى التَّسْمِيَةِ .

They said: *"It is poetry, news about the first people and confused dreams."* So this is with the meaning of naming (i.e. they named the Qurān with the mentioned names).

قَالَ:

He said:

﴿ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا ﴾

"And they made the angels – who themselves are slaves to *Ar-Rahmān* – females." (Az-Zukhruf 43:19)

يَعْنِي أَنَّهُمْ سَمَّوْهُمْ إِنَاثًا .

This means that they named them as females.

ثُمَّ ذَكَرَ "جَعَلَ" عَلَى مَعْنَى التَّسْمِيَةِ، فَقَالَ:

Then He mentioned **'made'** with the meaning of naming[14], so He said:

﴿ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ ﴾

"They made (i.e. put) **their fingers in their ears."**
(Al-Baqarah 2:19)

فَهَذَا عَلَى مَعْنَى فِعْلٍ مِنْ أَفْعَالِهِمْ .

So this is with the meaning of a deed from their deeds.

وَقَالَ:

And He said:

﴿ حَتَّى إِذَا جَعَلَهُ نَارًا ﴾

"Until he made it into a fire." (Al-Kahf 18:96)

هَذَا عَلَى مَعْنَى فَعَلَ، فَهَذَا جَعْلُ الْمَخْلُوقِينَ ،

This is with the meaning of 'he did', so this is the doing of the creations.

ثُمَّ جَعَلَ مِنْ أَمْرِ اللَّهِ عَلَى مَعْنًى غَيْرِ خَلَقَ، لَا يَكُونُ إِلَّا خَلْقًا، وَلَا يَقُومُ إِلَّا مَقَامَ خَلَقَ خَلْقًا لَا يَزُولُ عَنْهُ الْمَعْنَى، وَإِذَا قَالَ اللَّهُ "جَعَلَ" عَلَى غَيْرِ مَعْنَى خَلَقَ، لَا يَكُونُ خَلَقَ، وَلَا يَقُومُ مَقَامَ خَلَقَ، وَلَا يَزُولُ عَنْهُ الْمَعْنَى . فَمِمَّا قَالَ اللَّهُ "جَعَلَ" عَلَى مَعْنَى "خَلَقَ" قَوْلُهُ:

[14] In the Arabic text it says 'naming', although the context, the verse and the following words points to that here the words should have been **'a deed from the deeds of the creation'**.

Then there is 'made' from the affairs of Allāh with the meaning of other than 'created' [and 'made' with the meaning of 'created'][15] which cannot be anything but creation, nor does it establish anything but the establishment of 'He created a creation' and this meaning never disappears from it. And if Allāh said 'made' with the meaning of something other than 'created', then it cannot be 'created', nor does it establish the establishment of Him creating and this meaning does not disappear from it. And among that which Allāh said 'made' with the meaning of 'created' are His words:

﴿ الْحَمْدُ لِلَّهِ الَّذِى خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ﴾

"All praise is due to Allāh who created the heavens and the earth and made the darknesses and the light." (Al-An'ām 6:1)

يَعْنِي: وَخَلَقَ الظُّلُمَاتِ وَالنُّورَ.

Which means: He created the darknesses and the light.

وَقَالَ:

And He said:

﴿ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ ﴾

"And He made for you hearing and sight." (An-Nahl 16:78)

يَقُولُ وَخَلَقَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ .

[15] That which is between the squared brackets is not in the Arabic text but has been added for the sentence to make sense.

He says: And He created for you hearing and sight.

وَقَالَ:

And He said:

﴿ وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ﴾

"And We have made the night and the day as two signs."
(Al-Isrā 17:12)

وَيَقُولُ وَخَلَقْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ .

And He says: We have created the night and the day as two signs.

وَقَالَ:

And He said:

﴿ وَجَعَلَ الشَّمْسَ سِرَاجًا ﴾

"And He made the sun a lamp." (Nūh 71:16)

وَقَالَ:

And He said:

﴿ هُوَ الَّذِى خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا ﴾

"He is the one who created you from a single soul, and made from it its spouse." (Al-A'rāf 7:189)

يَقُولُ خَلَقَ مِنْهَا زَوْجَهَا، يَقُولُ وَخَلَقَ مِنْ آدَمَ حَوَّاءَ

He says: He created from it its spouse. He is saying: And He created Hawwā from Ādam.

وَقَالَ:

And He said:

﴿ وَجَعَلَ لَهَا رَوَاسِيَ ﴾

"And He made for it affixations (i.e. mountains)**."** (An-Naml 27:61)

يَقُولُ وَخَلَقَ لَهَا رَوَاسِيَ، وَمِثْلُهُ فِي الْقُرْآنِ كَثِيرٌ، فَهَذَا –وَمَا كَانَ مِثْلُهُ– لَا يَكُونُ إِلَّا عَلَى مَعْنَى "خَلَقَ" .

He says: And He created for (the earth) its affixations (i.e. the mountains). And there is much like this in the Qurān. So this – and what is equal to this – cannot be with any other meaning besides 'created'.

ثُمَّ ذَكَرَ "جَعَلَ" عَلَى غَيْرِ مَعْنَى "خَلَقَ"، قَوْلُهُ:

Then He mentioned 'made' with another meaning than 'created'. His Words:

﴿ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ ﴾

"Allāh has not made (i.e. instituted or legislated) **no Bahīrah nor Sāibah**[16]**."** (Al-Māidah 5:103)

[16] Camels which the *mushrikūn* used to treat in different ways based upon rules from their religion of idol-worshipping and *jāhiliyyah* traditions.

لَا يَعْنِي "مَا خَلَقَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ" .

This does not mean: 'Allāh has not created Bahīrah nor Sāibah.'

وَقَالَ اللَّهُ لِإِبْرَاهِيمَ:

And Allāh said to Ibrāhīm:

﴿ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ﴾

"I will verily make you a leader for the people."
(Al-Baqarah 2:124)

لَا يَعْنِي "إِنِّي خَالِقٌ لِلنَّاسِ إِمَامًا"; لِأَنَّ خَلْقَ إِبْرَاهِيمَ كَانَ مُتَقَدِّمًا .

This does not mean: 'I will verily create you as a leader for the people', because the creation of Ibrāhīm had already occured.

وَقَالَ إِبْرَاهِيمُ:

And Ibrāhīm said:

﴿ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا ﴾

"My Lord make this city secure." (Al-Baqarah 2:126)

وَقَالَ إِبْرَاهِيمُ:

And Ibrāhīm said:

﴿ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ ﴾

“My Lord make me one who performs the prayer.”
(Ibrāhīm 14:40)

لَا يَعْنِي "اخْلُقْنِي مُقِيمَ الصَّلَاةِ"

This does not mean: ’Create me as one who performs the prayer.’

وَقَالَ:

And He said:

﴿ يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ ﴾

“Allāh wants not to make for them any share of the hereafter.”
(Ālu ‘Imrān 3:176)

وَقَالَ لِأُمِّ مُوسَى:

And He said to the mother of Mūsā:

﴿ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴾

“We will verily return him to you, and make him one of the messengers.” (Al-Qasas 28:7)

لَا يَعْنِي "وَخَالِقُوهُ مِنَ الْمُرْسَلِينَ"; لِأَنَّ اللَّهَ وَعَدَ أُمَّ مُوسَى أَنْ يَرُدَّهُ إِلَيْهَا، ثُمَّ يَجْعَلَهُ بَعْدَ ذَلِكَ رَسُولًا.

This does not mean: ’And create him as one of the messengers’, because Allāh promised the mother of Mūsā that He would return him to her, and then after that make him a messenger.

وَقَالَ:

And He said:

﴿ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ﴾

"And make the wicked on top of each other and collect them in heaps, and then put them in Hellfire." (Al-Anfāl 8:37)

وَقَالَ:

And He said:

﴿ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴾

"And We want do a favor to those who were weak (and oppressed) **in the land, and to make them rulers and to make them the inheritors."** (Al-Qasas 28:5)

وَقَالَ:

And He said:

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا ﴾

"Then when his Lord appeared to the mountain He made it crumble to dust." (Al-A'rāf 7:143)

لَا يَعْنِي "وَخَلَقَهُ دَكًّا" .

This does not mean: 'He created it as crumbled dust.'

وَمِثْلُهُ فِي الْقُرْآنِ كَثِيرٌ، فَهَذَا –وَمَا كَانَ عَلَى مِثَالِهِ– لَا يَكُونُ عَلَى مَعْنَى "خَلَقَ"، فَإِذَا قَالَ اللَّهُ "جَعَلَ" عَلَى مَعْنَى "خَلَقَ"، وَقَالَ "جَعَلَ" عَلَى غَيْرِ مَعْنَى "خَلَقَ"، فَبِأَيِّ حُجَّةٍ قَالَ الْجَهْمِيُّ "جَعَلَ" عَلَى مَعْنَى "خَلَقَ"؟.

فَإِنْ رَدَّ الْجَهْمِيُّ الْجَعْلَ إِلَى الْمَعْنَى الَّذِي وَصَفَهُ اللَّهُ فِيهِ، وَإِلَّا كَانَ مِنَ الَّذِينَ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ.

And there is much equal to this in the Qurān. So this – and what is similar to this – cannot be with the meaning of 'created'. So when Allāh said 'made' with the meaning of 'created', and 'made' with a meaning other than 'created' then by which argument did the *jahmī* say 'made' with the meaning of 'created'?

Then either the *jahmī* will return the 'made' to the meaning with which Allāh has described it, or else he is from those who hear the words of Allāh and then distort it after they have understood and they have knowledge (of its true meaning).

فَلَمَّا قَالَ اللَّهُ:

So when Allāh said:

﴿ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾

"We have verily made it an Arabic Qurān so you may be able to understand." (Az-Zukhruf 43:3)

وَقَالَ:

And He said:

﴿ لِتَكُونَ مِنَ الْمُنْذِرِينَ ۝١٩٤ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴾

"So you may be from the warners in the clear Arabic language."
(Ash-Shu'arā 26:194-195)

وَقَالَ:

And He said:

﴿ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ ﴾

"For We have verily made it easy in your language."
(Maryam 19:97)

فَلَمَّا جَعَلَ اللَّهُ الْقُرْآنَ عربيًّا، وَيَسَّرَهُ بِلِسَانِ نَبِيِّهِ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– كَانَ ذَلِكَ فِعْلًا مِنْ أَفْعَالِ اللَّهِ – تَبَارَكَ وَتَعَالَى. جَعَلَ الْقُرْآنَ بِهِ عربيًّا، يَعْنِي: هَذَا بَيَانٌ لِمَنْ أَرَادَ هَدَاهُ اللَّهُ مُبَيَّنًا، وَلَيْسَ كَمَا زَعَمُوا مَعْنَاهُ أَنْزَلْنَاهُ بِلِسَانِ الْعَرَبِ، وَقِيلَ بَيَّنَّاهُ .

So when Allāh made the Qurān to be in Arabic, and made it easy in the language of His Prophet (*sallAllāhu 'alayhi wa sallam*), then this was a deed from the deeds of Allāh *tabāraka wa ta'ālā*. By it (i.e. the deed) He made the Qurān to be in Arabic. This means: This is a clarification explained for the one whom Allāh wants to guide. And not like they claimed that the meaning of it is: 'We revealed it in the Arabic language', and it was said: 'We explained it'.

ثُمَّ إِنَّ الْجَهْمَ ادَّعَى أَمْرًا آخَرَ، وَهُوَ مِنَ الْمُحَالِ، فَقَالَ "أَخْبِرُونَا عَنِ الْقُرْآنِ أَهُوَ اللَّهُ، أَوْ غَيْرُ اللَّهِ؟ .

After that, Jahm (also) claimed something else, which is from the impossible. He said: *'Inform us about the Qurān. Is it Allāh or is it not Allāh?'*

فَادَّعَى فِي الْقُرْآنِ أَمْرًا يُوهِمُ النَّاسَ، فَإِذَا سُئِلَ الْجَاهِلُ عَنِ الْقُرْآنِ هُوَ اللَّهُ أَوْ غَيْرُ اللَّهِ؟ فَلَا بُدَّ لَهُ مِنْ أَنْ يَقُولَ بِأَحَدِ الْقَوْلَيْنِ . فَإِنْ قَالَ هُوَ اللَّهُ قَالَ لَهُ الْجَهْمِيُّ كَفَرْتَ وَإِنْ قَالَ هُوَ غَيْرُ اللَّهِ قَالَ صَدَقْتَ، فَلِمَ لَا يَكُونُ غَيْرُ اللَّهِ مَخْلُوقًا؟ فَيَقَعُ فِي نَفْسِ الْجَاهِلِ مِنْ ذَلِكَ مَا يَمِيلُ بِهِ إِلَى قَوْلِ الْجَهْمِيِّ .

So he claimed something regarding the Quran which deceives the people. Because if the ignorant is asked about the Qurān: 'Is it Allāh or not Allāh?' Then he must say one of the two things (i.e. yes or no).

Then if he says: 'It is Allāh', then the *jahmī* will say to him: 'You have committed *kufr'*. And if he says: 'It is not Allāh', then he will say: 'You have said the truth. And why can something which is not Allāh not be created?' And then something will occur in the soul of the ignorant due to this, by which he will lean towards the opinion of the *jahmī*.

وَهَذِهِ الْمَسْأَلَةُ مِنَ الْجَهْمِيِّ مِنَ المغَالِطِ، فَالْجَوَابُ لِلْجَهْمِيِّ إِذَا سَأَلَ فَقَالَ أَخْبِرُونَا عَنِ الْقُرْآنِ هُوَ اللَّهُ أَوْ غَيْرُ اللَّهِ؟ قِيلَ لَهُ وَإِنَّ اللَّهَ –جَلَّ ثَنَاؤُهُ– لَمْ يَقُلْ فِي الْقُرْآنِ إِنَّ الْقُرْآنَ أَنَا، وَلَمْ يَقُلْ غَيْرِي، وَقَالَ هُوَ كَلَامِي فَسَمَّيْنَاهُ بِاسْمٍ سَمَّاهُ اللَّهُ بِهِ، فَقُلْنَا كَلَامُ اللَّهِ، فَمَنْ سَمَّى الْقُرْآنَ بِاسْمٍ سَمَّاهُ اللَّهُ بِهِ كَانَ مِنَ الْمُهْتَدِينَ، وَمَنْ سَمَّاهُ بِاسْمٍ غَيْرِهِ كَانَ مِنَ الضَّالِّينَ . وَقَدْ فَصَلَ اللَّهُ بَيْنَ قَوْلِهِ وَبَيْنَ خَلْقِهِ، وَلَمْ يُسَمِّهِ قَوْلًا

This issue from the *jahmī* is from the greatest of errors. And the answer to the *jahmī* when he asks and says: *"Inform me about the Qurān, is it Allāh or is it not Allāh?"* Then it is said to him: Verily Allāh – *jalla thanāuhu*[17] – did not say in the Qurān: 'Verily the Qurān is Me.' Nor did He say: '(It is) other than Me.' And He said: 'It is My words.' So we named it with the name which Allāh named it with, and we say: The Word of Allāh. So whoever names the Qurān with the name which Allāh named it with, then he is from the correctly guided, and whoever names it with the name

[17] *Jalla thanāuhu* can be translated as: Uplifted is His praise.

given by someone else, he is from the misguided. And Allāh verily separated between His Word and His creation, and He did not call it (i.e. the creation) words.

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ﴾

"Verily to Him belong the creation and the Command."
(Al-A'rāf 7:54)

فَلَمَّا قَالَ: أَلَا لَهُ الْخَلْقُ لَمْ يَبْقَ شَيْءٌ مَخْلُوقٌ إِلَّا كَانَ دَاخِلًا فِي ذَلِكَ، ثُمَّ ذَكَرَ مَا لَيْسَ بِخَلْقٍ، فَقَالَ: وَالْأَمْرُ فَأَمْرُهُ هُوَ قَوْلُهُ، تَبَارَكَ رَبُّ الْعَالَمِينَ أَنْ يَكُونَ قَوْلُهُ خَلْقًا. وَقَالَ:

So when He said: **"Verily to Him belong the creation."** Then there did not remain anything created except that it was included in that (saying). Then He mentioned what is not a creation and said: **"and the Command."** So His Command is His Word. Blessed is the Lord of the worlds from His Word being a creation. And He said:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ ۝٣ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴾

"We verily sent it (i.e. the Qurān) **down on a blessed night. Verily, We are ever warning. In it every matter of wisdom is ordained."**
(Ad-Dukhān 44:3-4)

ثُمَّ قَالَ:

Then He said:

﴿ أَمْرًا مِنْ عِنْدِنَا ﴾

"A Command from Us." (Ad-Dukhān 44:5)

وَقَالَ:

And He said:

﴿ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ﴾

"The Command (or decision or decree) **belongs to Allāh both before and after."** (Ar-Rūm 30:4)

يَقُولُ لِلَّهِ الْقَوْلُ مِنْ قَبْلِ الْخَلْقِ، وَمِنْ بَعْدِ الْخَلْقِ، فَاللَّهُ يَخْلُقُ وَيَأْمُرُ، وَقَوْلُهُ غَيْرُ خَلْقِهِ .

He says: The Word belongs to Allāh before the creation and after the creation. For Allāh creates and Commands. And His Word is something other than His creation.

وَقَالَ:

And He said:

﴿ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ﴾

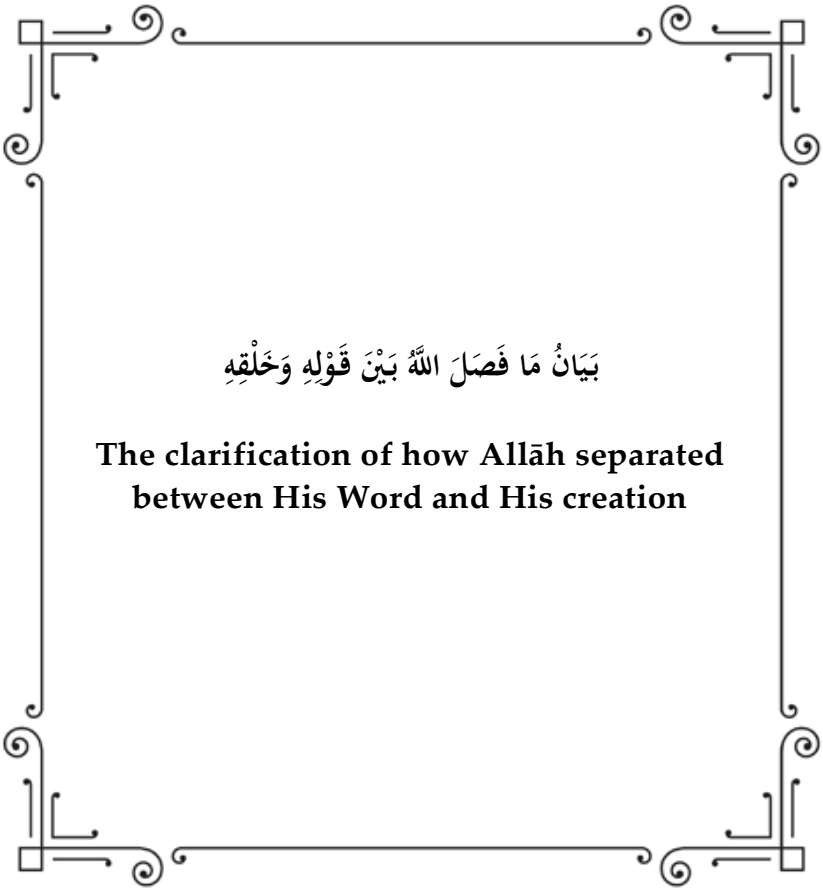
"That is the Command of Allāh which He sent down to you." (At-Talāq 65:5)

وَقَالَ:

And He said:

﴿ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ﴾

"Until when Our Command came and the oven gushed forth (with water)**."** (Hūd 11:40)



بَيَانُ مَا فَصَلَ اللَّهُ بَيْنَ قَوْلِهِ وَخَلْقِهِ

The clarification of how Allāh separated between His Word and His creation

وَذَلِكَ أَنَّ اللَّهَ –جَلَّ ثَنَاؤُهُ– إِذَا سَمَّى الشَّيْءَ الْوَاحِدَ بِاسْمَيْنِ أَوْ ثَلَاثَةِ أَسَامٍ فَهُوَ مُرْسَلٌ غَيْرُ مُنْفَصِلٍ وَإِذَا سَمَّى شَيْئَيْنِ مُخْتَلِفَيْنِ لَا يَدَعُهُمَا مُرْسَلَيْنِ حَتَّى يَفْصِلَ بَيْنَهُمَا، مِنْ ذَلِكَ قَوْلُهُ:

And (the explanation of) this is that Allāh – *jalla thanāuhu* – when He named one thing with two names or three names then it is connected and not separated. But when He named two different things, He does not let them stay connected without separating between them. From this are His words

﴿ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا ﴾

"O Al-'Azīz (minister or ruler)**. He, verily has a father of old age."** (Yūsuf 12:78)

فَهَذَا شَيْءٌ وَاحِدٌ سَمَّاهُ بِثَلَاثَةِ أَسَامٍ، وَهُوَ مُرْسَلٌ، وَلَمْ يَقُلْ إِنَّ لَهُ أَبًا وَشَيْخًا كَبِيرًا .

So this is one thing (i.e. the father) whom He named with three names (i.e. father, old, age), and they are connected. And He did not say: He verily has a father **and** a man of old age.

وَقَالَ:

And He said:

﴿ عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ ﴾

"Perhaps his Lord will, if he divorced (all of) **you, exchange him with wives who are better than you; Muslims, believers, obedient to Allāh, turning to Him in repentance, worshippers** (of Allāh with sincerity)**."** (At-Tahrīm 66:5)

ثُمَّ قَالَ:

Then He said:

﴿ ثَيِّبَاتٍ وَأَبْكَارًا ﴾

"Women who were previously married <u>and</u> virgins."
(At-Tahrīm 66:5)

فَلَمَّا كَانَتْ الْبِكْرُ غَيْرَ الثَّيِّبِ، لَمْ يَدَعْهُ مُرْسَلًا حَتَّى فَصَلَ بَيْنَهُمَا، فَذَلِكَ قَوْلُهُ: وَأَبْكَارًا وَقَالَ: وَمَا يَسْتَوِي الْأَعْمَى ثُمَّ قَالَ: وَالْبَصِيرُ فَلَمَّا كَانَ الْبَصِيرُ غَيْرَ الْأَعْمَى فَصَلَ بَيْنَهُمَا .

So when the virgin is different from the previously married women, He did not leave it connected, rather He separated between them. And this is His words: **"<u>And</u> virgins."** And, He said: **"Equal are not the blind."** (Fātir 35:19) Then, He said: **"<u>And</u> the seeing."** (Fātir 35:19) So, when the seeing is different from the blind, He separated between them.

ثُمَّ قَالَ:

Then He said:

﴿ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ۝٢٠ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴾

"Nor are the darknesses and the light (equal)**. Nor are the shade and the heat** (equal)**."** (Fātir 35:20-21)

فَلَمَّا كَانَ كُلُّ وَاحِدٍ مِنْ هَذَا الشَّيْءِ غَيْرَ الشَّيْءِ الْآخَرِ فَصَلَ بَيْنَهُمَا .

So when each one of these is something different than the other thing, He separated between them.

ثُمَّ قَالَ:

Then He said:

﴿ هُوَ اللَّهُ الَّذِى لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ﴾

"He is the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allāh (far Exalted is He) **above all that they associate as partners with Him. He is Allāh, the Creator, the Inventor, the Bestower of forms."**
(Al-Hashr 59:23-24)

فَهَذَا كُلُّهُ شَيْءٌ وَاحِدٌ، فَهُوَ مُرْسَلٌ لَيْسَ بِمُفَصَّلٍ . فَلِذَلِكَ إِذَا قَالَ اللَّهُ:

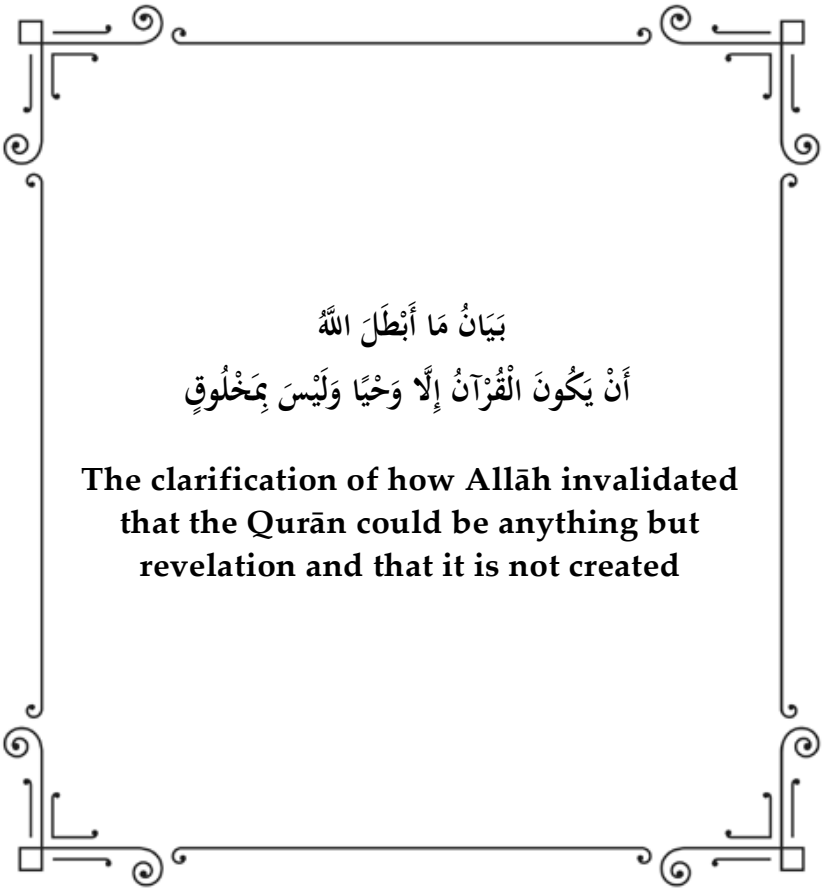
All of these (Names) are all the same thing (i.e. Allāh) so they are connected and not separated. Therefore, when Allāh says:

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ﴾

"Verily to Him belong the creation and the Command."
(Al-A'rāf 7:54)

لِأَنَّ الْخَلْقَ غَيْرُ الْأَمْرِ، فَهُوَ مُنْفَصِلٌ .

(In this case) because the creation is something other than the Command, they are separated.



بَيَانُ مَا أَبْطَلَ اللَّهُ

أَنْ يَكُونَ الْقُرْآنُ إِلَّا وَحْيًا وَلَيْسَ بِمَخْلُوقٍ

The clarification of how Allāh invalidated that the Qurān could be anything but revelation and that it is not created

قَوْلُهُ:

His Words:

﴿ وَالنَّجْمِ إِذَا هَوَى ﴾

"By the star when it goes down." (An-Najm 53:1)

قَالَ وَذَلِكَ أَنَّ قُرَيْشًا قَالُوا إِنَّ الْقُرْآنَ شِعْرٌ، وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ، وَقَالُوا أَضْغَاثُ أَحْلَامٍ، وَقَالُوا تَقَوَّلَهُ مُحَمَّدٌ مِنْ تِلْقَاءِ نَفْسِهِ، وَقَالُوا تَعَلَّمَهُ مِنْ غَيْرِهِ، فَأَقْسَمَ اللَّهُ بِالنَّجْمِ إِذَا هَوَى، يَعْنِي الْقُرْآنَ إِذَا نَزَلَ، فَقَالَ:

He said: And (the explanation of) this is that Quraysh said 'The Qurān is verily poetry', and they said 'Tales of the ancient', and they said 'confused dreams', and they said 'Muhammad fabricated it from his own mind', and they said 'He learned it from someone else'. So Allāh swore by the star when it goes down, which means: By the Qurān when it comes down. So He said:

﴿ وَالنَّجْمِ إِذَا هَوَى ۝١ مَا ضَلَّ صَاحِبُكُمْ ﴾

"By the star when it goes down. Your companion has not gone astray." (An-Najm 53:1-2)

يَعْنِي مُحَمَّدًا،

This (companion) means: Muhammad.

﴿ وَمَا غَوَى ۝٢ وَمَا يَنْطِقُ عَنِ الْهَوَى ﴾

"Nor has he erred. And he does not speak from (his own) **desire."** (An-Najm 53:2-3)

يَقُولُ إِنَّ مُحَمَّدًا لَمْ يَقُلْ هَذَا الْقُرْآنَ مِنْ تِلْقَاءِ نَفْسِهِ فَقَالَ إِنْ هُوَ يَقُولُ مَا هُوَ –يَعْنِي الْقُرْآنَ– إِلَّا وَحْيٌ يُوحَى

.

He says: Verily, Muhammad did not utter this Qurān from his own mind. So He said: Verily that which he is saying – i.e. the Qurān – is nothing but revelation being revealed.

فَأَبْطَلَ أَنْ يَكُونَ الْقُرْآنُ شَيْئًا غَيْرَ الْوَحْيِ لِقَوْلِهِ: إِنْ هُوَ يَقُولُ "مَا هُوَ إِلَّا وَحْيٌ يُوحَى"، ثُمَّ قَالَ: عَلَّمَهُ يَعْنِي عَلَّمَ مُحَمَّدًا جِبْرِيلُ، –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– وَهُوَ

So, He invalidated that the Qurān could be something other than revelation due to His words: **"It verily is."** He says: It is nothing but revelation being revealed. Then He said: **"It was taught to him by."** (An-Najm 53:5) This means: Jibrīl taught Muhammad (*sallAllāhu 'alayhi wa sallam*), and he (i.e. Jibrīl) is:

﴿ شَدِيدُ الْقُوَى ۝ ذُو مِرَّةٍ فَاسْتَوَى ﴾

"One mighty in power and great perfection. Then he rose."
(An-Najm 53:5-6)

إِلَى قَوْلِهِ:

Until His words:

﴿ فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى ﴾

"Then He revealed to His slave what He revealed."
(An-Najm 53:10)

فَسَمَّى اللَّهُ الْقُرْآنَ وَحْيًا، وَلَمْ يُسَمِّهِ خَلْقًا. ثُمَّ إِنَّ الْجَهْمَ ادَّعَى أَمْرًا آخَرَ،

So, Allāh named (or called) the Qurān revelation, and He did not name it a creation.

Then, Jahm verily claimed something else:

فَقَالَ أَخْبِرُونَا عَنِ الْقُرْآنِ هُوَ شَيْءٌ؟ .

فَقُلْنَا نَعَمْ، هُوَ شَيْءٌ .

فَقَالَ "إِنَّ اللَّهَ خَلَقَ كُلَّ شَيْءٍ، فَلِمَ لَا يَكُونُ الْقُرْآنُ مَعَ الْأَشْيَاءِ الْمَخْلُوقَةِ، وَقَدْ أَقْرَرْتُمْ أَنَّهُ شَيْءٌ؟

So he said: *"Inform us about the Qurān, is it something?"*

So we said: *"Yes it is something."*

So He said: *"Verily Allāh created everything, so why can the Qurān not be among the created things when you have acknowledged that it is something."*

فَلَعَمْرِي لَقَدِ ادَّعَى أَمْرًا أَمْكَنَهُ فِيهِ الدَّعْوَى، وَلَبَّسَ عَلَى النَّاسِ بِمَا ادَّعَى. فَقُلْنَا إِنَّ اللَّهَ فِي الْقُرْآنِ لَمْ يُسَمِ كَلَامَهُ شَيْئًا، إِنَّمَا سُمِّيَ شَيْئًا الَّذِي كَانَ يَقُولُهُ، أَلَمْ تَسْمَعْ إِلَى قَوْلِهِ -تَبَارَكَ وَتَعَالَى-:

I swear, he verily claimed something which enabled him to make this statement without proof, and he confused the people with what he claimed. So we said: Verily Allāh – in the Qurān – did not name His Words as something rather that which is named as something is that which He says. Did you not hear His – tabāraka wa ta'ālā – Words:

﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ ﴾

"Verily Our Word to a thing." (An-Nahl 16:40)

فَالشَّيْءُ لَيْسَ قَوْلُهُ إِنَّمَا الشَّيْءُ الَّذِي كَانَ بِقَوْلِهِ .

So the thing is not His Word, rather the thing is that which exists by His Word.

وَفِي آيَةٍ أُخْرَى:

And in another verse:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا ﴾

"Verily His Command, when He wants a thing." (Yā-Sīn 36:82)

فَالشَّيْءُ لَيْسَ هُوَ أَمْرَهُ، إِنَّمَا الشَّيْءُ الَّذِي كَانَ بِأَمْرِهِ .

وَمِنَ الْأَعْلَامِ وَالدَّلَالَاتِ أَنَّهُ لَا يَعْنِي كَلَامَهُ مَعَ الْأَشْيَاءِ الْمَخْلُوقَةِ، قَالَ اللهُ لِلرِّيحِ الَّتِي أَرْسَلَهَا عَلَى عَادٍ:

So the thing is not His Command, rather the thing is what exists by His Command.

And from the signs and points (which points to) that He does not mean His words with the created things are: that Allāh said about the wind which He sent to (the people of) ʻĀd:

﴿ تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا ﴾

"Destroying everything by the Command of its Lord."
(Al-Ahqāf 46:25)

وَقَدْ أَتَتْ تِلْكَ الرِّيحُ عَلَى أَشْيَاءَ لَمْ تُدَمِّرْهَا مَنَازِلُهُمْ، وَمَسَاكِنُهُمْ، وَالْجِبَالُ الَّتِي بِحَضْرَتِهِمْ، فَأَتَتْ عَلَيْهَا تِلْكَ الرِّيحُ وَلَمْ تُدَمِّرْهَا، وَقَالَ تُدَمِّرُ كُلَّ شَيْءٍ . فَكَذَلِكَ إِذَا قَالَ "خَالِقُ كُلِّ شَيْءٍ"؟ لَا يَعْنِي نَفْسَهُ، وَلَا عِلْمَهُ، وَلَا كَلَامَهُ مَعَ الْأَشْيَاءِ الْمَخْلُوقَةِ.

وَقَالَ لِمَلِكَةِ سَبَإٍ:

This wind verily came upon things which it did not destroy; their houses, their dwellings and the mountains which surrounded them, the wind came upon these things without destroying it. While He said: **"Destroying everything."**

Then likewise, when He says: **"The Creator of everything."** (Al-An'ām 6:102) Then this does not mean Himself, nor His Knowledge, nor His Speech are among the created things.

And He said about the Queen of Saba:

﴿ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ ﴾

"She had been given of everything." (An-Naml 27:23)

وَقَدْ كَانَ مُلْكُ سُلَيْمَانَ شَيْئًا وَلَمْ تُؤْتَهُ .

وَكَذَلِكَ إِذَا قَالَ "خَالِقُ كُلِّ شَيْءٍ" لَا يَعْنِي كَلَامَهُ مَعَ الْأَشْيَاءِ الْمَخْلُوقَةِ .

And there were verily things in the kingdom of Sulaymān which she was not given.

And likewise when He says: **"The Creator of everything."** (Al-An'ām 6:102) This doesn't mean that His Words are among the created things.

وَقَالَ اللَّهُ لِمُوسَى:

And Allāh said to Mūsā:

﴿ وَاصْطَنَعْتُكَ لِنَفْسِي ﴾

"And I have chosen you for Myself." (Tā-Hā 20:41)

[And He said:]

﴿ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ﴾

"And Allāh warns you against Himself." (Ālu 'Imrān 3:30)

وَقَالَ:

And He said:

﴿ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ﴾

"Your Lord has taken upon Himself to be Merciful."
(Al-An'am 6:54)

وَقَالَ:

And He said:

﴿ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ﴾

"You know what is in my *nafs* (soul, inner self) **though I do not know what is in Your *Nafs*."** (Al-Māidah 5:116)

ثُمَّ قَالَ:

Then He said:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴾

"Every *nafs* (soul) shall taste death." (Ālu 'Imrān 3:185)

فَقَدْ عَرَفَ مَنْ عَقَلَ عَنِ اللهِ أَنَّهُ لَا يَعْنِي نَفْسَهُ مَعَ الْأَنْفُسِ الَّتِي تَذُوقُ الْمَوْتَ، وَقَدْ ذَكَرَ اللهُ –عَزَّ وَجَلَّ– كُلَّ نَفْسٍ، فَكَذَلِكَ إِذَا قَالَ خَالِقُ كُلِّ شَيْءٍ، لَا يَعْنِي نَفْسَهُ، وَلَا عِلْمَهُ، وَلَا كَلَامَهُ مَعَ الْأَشْيَاءِ الْمَخْلُوقَةِ .

فَفِي هَذَا دَلَالَةٌ وَبَيَانٌ لِمَنْ عَقَلَ عَنِ اللهِ، فَرَحِمَ اللهُ مَنْ فَكَّرَ، وَرَجَعَ عَنِ الْقَوْلِ الَّذِي يُخَالِفُ الْكِتَابَ وَالسُّنَّةَ، وَلَمْ يَقُلْ عَلَى اللهِ إِلَّا الْحَقَّ، فَإِنَّ اللهَ قَدْ أَخَذَ مِيثَاقَ خَلْقِهِ، فَقَالَ:

Verily whoever adheres to (the religion of) Allāh knows that He does not mean His *Nafs* along with the souls that will taste death. And verily did Allāh – *'azza wa jalla* – mention every soul. Then likewise when He says: **"The Creator of everything."** Then He doesn't mean that His *Nafs*, His Knowledge and His Speech (are included) in the created things.

So in this, there is evidence and clarification for the one who adheres to (the religion of) Allāh, so He shows mercy to the one who thinks and returns from an opinion which opposes the Qurān and *Sunnah*, and does not say anything about Allāh except the truth because Allāh has verily taken a covenant from His creation, so He said:

﴿ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللهِ إِلَّا الْحَقَّ ﴾

"Was not the covenant of the Book taken from them that they would not say about Allāh anything except the truth?"
(Al-A'rāf 7:169)

وَقَالَ فِي آيَةٍ أُخْرَى:

And He said in another verse:

﴿ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

"Say: 'Verily My Lord has forbidden the *fawāhish* (illegal sexual intercourse), what is apparent of it and what is hidden, and sin and oppression without right, and that you should associate with Allāh in worship what He did not send down any authority for, and that you should say about Allāh that which you don't know." (Al-A'raf 7:33)

فَقَدْ حَرَّمَ اللَّهُ أَنْ يُقَالَ عَلَيْهِ الْكَذِبُ، وَقَدْ قَالَ:

So Allāh verily forbade that lies are invented against Him, and He verily said:

﴿ وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ ﴾

"And on the Day of Resurrection you will see those who lied against Allāh, their faces will be black." (Az-Zumar 39:60)

فَأَعَاذَنَا اللَّهُ وَإِيَّاكُمْ مِنْ فِتَنِ الضَّالِّينَ . وَقَدْ ذَكَرَ اللَّهُ كَلَامَهُ فِي غَيْرِ مَوْضِعٍ مِنَ الْقُرْآنِ، فَسَمَّاهُ كَلَامًا، وَلَمْ يُسَمِّهِ خَلْقًا.

So may Allāh protect us and you from the *fitan* (trials, afflictions, tribulations) of the misguided. Allāh verily mentioned His Words in many places in the Qurān, and He named (or called) it Words (or Speech) and He did not name it creation.

قَوْلُهُ:

His Words:

﴿ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ ﴾

"Then Ādam received some Words from his Lord."
(Al-Baqarah 2:37)

وَقَالَ:

And He said:

﴿ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ﴾

"And a group of them would hear the Words of Allāh."
(Al-Baqarah 2:75)

وَقَالَ:

And He said:

﴿ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ﴾

"And when Mūsā came at the time and place appointed by Us, and his Lord Spoke to him." (Al-A'rāf 7:143)

وَقَالَ:

And He said:

﴿ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي ﴾

"I have verily chosen you above the people by My Messages and My Speech (to you)**."** (Al-A'rāf 7:144)

وَقَالَ:

And He said:

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

"And Allāh Spoke to Mūsā directly." (An-Nisā 4:164)

وَقَالَ:

And He said:

﴿ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ ﴾

"So believe in Allāh and His Messenger; the unlettered Prophet who believes in Allāh and His Words." (Al-A'rāf 7:158)

فَأَخْبَرَنَا اللَّهُ أَنَّ النَّبِيَّ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– كَانَ يُؤْمِنُ بِاللَّهِ، وَبِكَلَامِ اللَّهِ .

So Allāh informed us that the Prophet (*sallAllāhu 'alayhi wa sallam*) believed in Allāh and in the Words of Allāh.

وَقَالَ:

And He said:

﴿ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ ﴾

"They want to change the Words of Allāh." (Al-Fath 48:15)

وَقَالَ:

And He said:

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي ﴾

"If the sea was ink for the Words of my Lord, then the sea would verily be exhausted before the Words of my Lord would be finished." (Al-Kahf 18:109)

وَقَالَ:

And He said:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ﴾

"And if anyone from the *mushrikūn* seek your protection, then give him protection so he may hear the Words of Allāh." (At-Tawbah 9:6)

وَلَمْ يَقُلْ "حَتَّى يَسْمَعَ خَلْقَ اللَّهِ" . فَهَذِهِ نُصُوصٌ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ، لَا يَحْتَاجُ إِلَى تَفْسِيرٍ هُوَ مُبِينٌ بِحَمْدِ اللَّهِ، وَقَدْ سَأَلْتُ الْجَهْمِيَّةَ أَلَيْسَ إِنَّمَا قَالَ اللَّهُ:

And He did not say: 'So he may hear the creation of Allāh.' So these are texts in the clear Arabic language, they do not need any interpretation because it is clear by the praise of Allāh. And verily did I ask the Jahmiyyah: Did Allāh not say:

﴿ قُولُوا آمَنَّا بِاللَّهِ ﴾

"Say we have believed in Allāh." (Al-Baqarah 2:136)

﴿ وَقُولُوا لِلنَّاسِ حُسْنًا ﴾

"Say (only) **good to the people."** (Al-Baqarah 2:83)

وَ:

And:

﴿ وَقُولُوا آمَنَّا بِالَّذِى أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ ﴾

"Say we have believed in that which was revealed to us and that which was revealed to you." (Al-'Ankabūt 29:46)

﴿ وَقُولُوا قَوْلًا سَدِيدًا ﴾

"And say words of truth." (Al-Ahzāb 33:70)

وَ:

And:

﴿ فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾

"Then say: 'Bear witness that we are Muslims.'" (Ālu 'Imrān 3:64)

وَقَالَ:

And He said:

﴿ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ﴾

"And say: 'The truth is from your Lord.'" (Al-Kahf 18:29)

وَقَالَ:

And He said:

﴿ فَقُلْ سَلَامٌ عَلَيْكُمْ ﴾

"Then say: *'Salāmun 'Alaykum*.'" (Al-An'ām 6:54)

وَلَمْ نَسْمَعِ اللَّهَ يَقُولُ قُولُوا إِنَّ كَلَامِي خَلْقٌ .

And we did not hear Allāh saying: 'Say: Verily My Words are a creation.'

وَقَالَ:

And He said:

﴿ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا ﴾

"And do not say: 'Three (i.e. trinity)**.' Cease."** (An-Nisā 4:171)

وَقَالَ:

And He said:

﴿ وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا ﴾

"And do not say to the one who greets you with *salām*: 'You are not a believer.'" (An-Nisā 4:94)

وَ:

And:

﴿ لَا تَقُولُوا رَاعِنَا ﴾

"Do not say: '*rā'inā*.'[18]**"** (Al-Baqarah 2:104)

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ﴾

"And do not consider those who have died in the path of Allāh as dead." (Ālu 'Imrān 3:169)

﴿ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ﴾

"And do not say about something: 'I will verily do it tomorrow.' Except (with the saying)**: 'If Allāh wills.'"** (Al-Kahf 18:23-24)

﴿ فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا ﴾

"Then do not say *uff* to them, and do not speak angrily to them." (Al-Isrā 17:23)

﴿ وَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ ﴾

"And do not invoke another *ilāh* along with Allāh." (Al-Qasas 28:88)

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[18] There is a difference of opinion regarding what ***rā'inā*** means here. Some said it means: 'opposite', i.e. do not say the opposite of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), some said it means: 'Lend us your ear and we will lend you ours', i.e. Listen to us O Muhammad (*sallAllāhu 'alayhi wa sallam*) and then we will listen to you, and others said it was a word used by the Jews as mockery. See Tafsīr At-Tabarī on the verse for more detail.

﴿ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ﴾

"And do not kill your children due to (fear of) **poverty."**
(Al-Isrā 17:31)

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ ﴾

"And do not let your hand be tied to your neck." (Al-Isrā 17:29)

﴿ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ﴾

"And do not kill anyone whom Allāh has forbidden (to kill) **except with due right."** (Al-Isrā 17:33)

﴿ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ﴾

"And do not approach the wealth of the orphan except with that which is better (i.e. to increase it)**."** (Al-An'ām 6:152)

﴿ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ﴾

"Do not walk on the earth with arrogance." (Al-Isrā 17:37)

وَمِثْلُهُ فِي الْقُرْآنِ كَثِيرٌ . فَهَذَا مَا نَهَى اللَّهُ عَنْهُ، وَلَمْ يَقُلْ لَنَا لَا تَقُولُوا إِنَّ الْقُرْآنَ كَلَامِي .

And there is much similar to this in the Qurān. So this is what Allāh prohibited, and He did not say to us: 'Do not say that the Qurān is My Words.'

وَقَدْ سَمَّتِ الْمَلَائِكَةُ كَلَامَ اللهِ كَلَامًا، وَلَمْ تُسَمِّهِ خَلْقًا قَوْلُهُ:

And verily did the angels name the Words of Allāh as words, and they did not name it a creation. His words:

﴿ حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ﴾

"Until when fear is banished from their hearts, they (i.e. the angels) **say: 'What did your Lord say?'"** (Saba 34:23)

وَذَلِكَ أَنَّ الْمَلَائِكَةَ لَمْ يَسْمَعُوا صَوْتَ الْوَحْيِ مَا بَيْنَ عِيسَى وَمُحَمَّدٍ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-، وَبَيْنَهُمَا كَذَا وَكَذَا سَنَةً.

فَلَمَّا أَوْحَى اللهُ إِلَى مُحَمَّدٍ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- سَمِعَ الْمَلَائِكَةُ صَوْتَ الْوَحْيِ كَوَقْعِ الْحَدِيدِ عَلَى الصَّفَا، فَظَنُّوا أَنَّهُ أَمْرٌ مِنَ السَّاعَةِ، فَفَزِعُوا وَخَرُّوا لِوُجُوهِهِمْ سُجَّدًا، فَذَلِكَ قَوْلُهُ: حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ . يَقُولُ حَتَّى إِذَا انْجَلَى الْفَزَعُ عَنْ قُلُوبِهِمْ رَفَعَ الْمَلَائِكَةُ رُءُوسَهُمْ، فَسَأَلَ بَعْضُهُمْ بَعْضًا فَقَالُوا: مَاذَا قَالَ رَبُّكُمْ وَلَمْ يَقُولُوا مَاذَا خَلَقَ رَبُّكُمْ، فَهَذَا بَيَانٌ لِمَنْ أَرَادَ اللَّهُ هُدَاهُ .

And that is that the angels did not hear the revelation (in the time) between 'Īsā and Muhammad (*sallAllāhu 'alayhi wa sallam*), and between them there is so and so many years.

So when Allāh revealed to Muhammad (*sallAllāhu 'alayhi wa sallam*) the angels heard the sound of the revelation as the iron falling upon stones. So they thought it was the command of the Hour and they became scared and fell down on their faces in prostration. And therefore His words: **"Until when fear is banished from their hearts."** He says: Until the fear is driven away from their hearts then the angels will raise their heads, and they will ask each other: **"What did your Lord say?"** And they will not say: 'What did your Lord create'. So this is a clarification for the one whom Allāh wants to guide.

ثُمَّ: إِنَّ الْجَهْمَ ادَّعَى أَمْرًا آخَرَ، فَقَالَ "أَنَا أَجِدُ آيَةً فِي كِتَابِ اللهِ –تَبَارَكَ وَتَعَالَى– تَدُلُّ عَلَى أَنَّ الْقُرْآنَ مَخْلُوقٌ

After that, verily Jahm claimed another thing. He said: *"I can find in the Book of Allāh – tabāraka wa ta'ālā – a verse which proves that the Qurān is created."*

فَقُلْنَا فِي أَيِّ آيَةٍ ؟

So we said: *"In which verse?"*

فَقَالَ:

So he said:

﴿ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ ﴾

"No *muhdath* (new or recent)[19] **reminder comes to them from their Lord** (except that they listen to it while joking)**."**
(Al-Anbiyā 21:2)

فَزَعَمَ أَنَّ اللَّهَ قَالَ الْقُرْآنُ مُحْدَثٌ، وَكُلُّ مُحْدَثٍ مَخْلُوقٌ .

فَلَعَمْرِي، لَقَدْ شُبِّهَ عَلَى النَّاسِ بِهَذَا، وَهِيَ آيَةٌ مِنَ الْمُتَشَابِهِ، فَقُلْنَا فِي ذَلِكَ قَوْلًا، وَاسْتَعَنَّا بِاللهِ، وَنَظَرْنَا فِي كِتَابِ اللهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

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[19] *Muhdath* have here been translated as 'new' or 'recent' in accordance with how Ibn 'Abbās (*radiAllāhu 'anhu*) used the word in his saying:
يَا مَعْشَرَ المسْلِمِينَ، كيفَ تَسْأَلُونَ أَهْلَ الكِتَابِ، وكِتَابُكُمُ الذي أُنْزِلَ على نَبِيِّهِ صَلَّى اللهُ عليه وسلَّمَ أحْدَثُ الأَخْبَارِ باللهِ، تَقْرَؤُونَهُ لَمْ يُشَبْ

"O gathering of Muslims, how do you ask the people of the Book, while your Book which was revealed to His Prophet (sallAllāhu 'alayhi wa sallam) is the <u>ahdathu</u> (most recent) news about Allāh? You read it and it has not been distorted." (Sahīh Al-Bukhārī no. 7522)

So he claimed that Allāh said that the Qurān is *muhdath* (new or recent), and everything *muhdath* is created.

But I swear he has verily confused the people with this. And it is a verse from the unclear. So we will say something regarding this. (Before that) we seek help from Allāh, we look in the Book of Allāh and there is neither might nor power except with Allāh.

قَالَ أَحْمَدُ –رَضِيَ اللَّهُ عَنْهُ– "اعْلَمْ أَنَّ الشَّيْئَيْنِ إِذَا اجْتَمَعَا فِي اسْمٍ يَجْمَعُهُمَا، فَكَانَ أَحَدُهُمَا أَعْلَى مِنَ الْآخَرِ، ثُمَّ جَرَى عَلَيْهِمَا اسْمُ مَدْحٍ، فَكَانَ أَعْلَاهُمَا أَوْلَى بِالْمَدْحِ وَأَغْلَبَ عَلَيْهِ، وَإِنْ جَرَى عَلَيْهِ اسْمُ ذَمٍّ فَأَدْنَاهُمَا أَوْلَى بِهِ، وَمِنْ ذَلِكَ قَوْلُ اللَّهِ –تَعَالَى– فِي كِتَابِهِ:

Ahmad – *radiAllāhu 'anhu* – said: Know that two things if they are gathered under a name which gathers them, and one of them is above the other (in degree), and then the name of praise is applied upon them both, then the highest of them (in degree) is more entitled to the praise and takes the majority of it. And if the name of criticism is applied upon them then the lowest (in degree) is more entitled to it. And from this are the words of Allāh – the Exalted – in His Book:

﴿ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴾

"Verily Allāh is Most Kind and Merciful towards mankind."
(Al-Baqarah 2:143)

﴿ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ ﴾

"A spring from which the slaves of Allāh will drink."
(Al-Insān 76:6)

يَعْنِي: الْأَبْرَارَ دُونَ الْفُجَّارِ، فَإِذَا اجْتَمَعُوا فِي اسْمِ الْإِنْسَانِ وَاسْمِ الْعِبَادِ، فَالْمَعْنَى فِي قَوْلِ اللَّهِ –جَلَّ ثَنَاؤُهُ–: عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يَعْنِي: الْأَبْرَارَ دُونَ الْفُجَّارِ، لِقَوْلِهِ إِذَا انْفَرَدَ الْأَبْرَارُ:

This means: The pious and not the wicked. So when they both are gathered in the name 'mankind' then the meaning of the words of Allāh – *jalla thanāuhu* – **"A spring from which the slaves of Allāh will drink"**, is the pious and not the wicked due to His words when He singled out the pious:

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴾

"Verily the pious will be in delight (Paradise)**."**
(Al-Mutaffifīn 83:22)

وَإِذَا انْفَرَدَ الْفُجَّارُ:

And when He singled out the wicked:

﴿ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴾

"And verily the wicked will be in Hellfire." (Al-Infitār 82:14)

وَقَوْلُهُ: إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ فَالْمُؤْمِنُ أَوْلَى بِهِ وَإِنِ اجْتَمَعَا فِي اسْمِ النَّاسِ; لِأَنَّ الْمُؤْمِنَ إِذَا انْفَرَدَ أُعْطِيَ الْمِدْحَةَ لِقَوْلِهِ:

And His words: **"Verily Allāh is Most Kind and Merciful towards mankind."** Then the believer is more entitled to it even if they both (i.e. the believer and the *kāfir*) are gathered in the name 'mankind'. Because the believer if he is singled out then he is given the praise, based on His words:

﴿ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴾

"Verily Allāh is Most Kind and Merciful towards mankind."
(Al-Hajj 22:65)

﴿ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴾

"And He is Ever Merciful to the believers." (Al-Ahzāb 33:43)

وَإِذَا انْفَرَدَ الْكُفَّارُ جَرَى عَلَيْهِمُ الذَّمُّ فِي قَوْلِهِ

But if the *kuffār* are singled out, then the name of criticism is applied upon them in His words:

﴿ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴾

"Verily the curse of Allāh is upon the unjust." (Hūd 11:18)

وَقَالَ

And He said:

﴿ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴾

"That Allāh became displeased with them and they will remain forever in the punishment." (Al-Māidah 5:80)

فَهَؤُلَاءِ لَا يَدْخُلُونَ فِي الرَّحْمَةِ .

So these people do not enter into the Mercy.

وَفِي قَوْلِهِ

And in His words:

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ ﴾

"And if Allāh had enlarged the provisions for His slaves, they would verily have transgressed in the earth." (Ash-Shūrā 42:27)

فَاجْتَمَعَ الْكَافِرُ وَالْمُؤْمِنُ فِي اسْمِ الْعَبْدِ وَالْكَافِرُ أَوْلَى بِالْبَغْيِ مِنَ الْمُؤْمِنِينَ; لِأَنَّ الْمُؤْمِنِينَ انْفَرَدُوا وَمُدِحُوا فِيمَا بُسِطَ لَهُمْ مِنْ الرِّزْقِ، وَهُوَ قَوْلُهُ

So the *kāfir* and the believer are gathered in the name 'slave' while the *kāfir* is more entitled to (be described with) the transgression than the believers. Because the believers were singled out and praised with regards to what was enlarged for them of provisions. And that is His words:

﴿ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا ﴾

"And those, who when they spend, are neither extravagant nor miserly." (Al-Furqān 25:67)

وَقَوْلُهُ

And His words:

﴿ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴾

"And they spend from what We have provided them with." (Al-Baqarah 2:3)

وَقَدْ بُسِطَ الرِّزْقُ لِسُلَيْمَانَ بْنِ دَاوُدَ، وَلِذِي الْقَرْنَيْنِ ، وَأَبِي بَكْرٍ، وَعُمَرَ، وَمَنْ كَانَ عَلَى مِثَالِهِمْ مِمَّنْ بُسِطَ لَهُ فَلَمْ يَبْغِ .وَإِذَا انْفَرَدَ الْكَافِرُ وَقَعَ عَلَيْهِ اسْمُ الْبَغْيِ فِي قَوْلِهِ لِقَارُونَ:

Verily the provision was enlarged for Sulaymān ibn Dāwūd, for Dhul-Qarnayn, Abū Bakr, Umar and whoever were the likes of these, among those for whom the provision was enlarged and they did not transgress. But when the *kāfir* is singled out, then the name of transgression falls upon him in His words to Qārūn:

﴿ فَبَغَى عَلَيْهِمْ ﴾

"But he transgressed towards them." (Al-Qasas 28:76)

وَنَمْرُودُ بْنُ كَنْعَانَ حِينَ آتَاهُ اللَّهُ الْمُلْكَ، فَحَاجَّ فِي رَبِّهِ وَفِرْعَوْنُ حِينَ قَالَ مُوسَى

And Namrūd ibn Kan'ān when Allāh gave him the kingdom but he disputed regarding his Lord, and Fir'awn when Mūsā said:

﴿ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا ﴾

"Our Lord, You have indeed given Fir'awn and his chiefs splendor and wealth in the life of this world." (Yūnus 10:88)

فَلَمَّا اجْتَمَعُوا فِي الِاسْمِ الْوَاحِدِ، فَجَرَى عَلَيْهِمُ اسْمُ الْبَغْيِ، كَانَ الْكُفَّارُ أَوْلَى بِهِ كَمَا أَنَّ الْمُؤْمِنَ أَوْلَى بِالْمَدْحِ، فَلَمَّا قَالَ اللَّهُ تَعَالَى:

So when they (i.e. mankind) were gathered under one name and the name of transgression was applied upon then, then the *kuffār* are more entitled to (be described with) it just like the believer is more entitled to the praise. So when Allāh said:

﴿ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ ﴾

"No *muhdath* (new or recent) **reminder comes to them from their Lord."** (Al-Anbiyā 21:2)

فَجَمَعَ بَيْنَ ذِكْرَيْنِ ذِكْرِ اللَّهِ، وَذِكْرِ نَبِيِّهِ، فَأَمَّا ذِكْرُ اللَّهِ إِذَا انْفَرَدَ لَمْ يَجْرِ عَلَيْهِ اسْمُ الْحَدَثِ، أَلَمْ تَسْمَعْ إِلَى قَوْلِهِ

Then He gathered between two reminders; the reminder of Allāh and the reminder of His Prophet. As for the reminder of Allāh, then when it is singled out then the name of '*muhdath*' is not applied upon it. Did you not hear His Words:

﴿ وَلَذِكْرُ اللَّهِ أَكْبَرُ ﴾

"And the *dhikr* (remembrance) **of Allāh is greater."**
(Al-'Ankabūt 29:45)

﴿ وَهَذَا ذِكْرٌ مُبَارَكٌ ﴾

"And this (i.e. the Qurān) **is a blessed reminder."**
(Al-Anbiyā 21:50)

وَإِذَا انْفَرَدَ ذِكْرُ النَّبِيِّ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– فَإِنَّهُ جَرَى عَلَيْهِ اسْمُ الْحَدَثِ، أَلَمْ تَسْمَعْ إِلَى قَوْلِهِ:

And if the reminder of the Prophet (*sallAllāhu 'alayhi wa sallam*) is singled out, then the name of '*muhdath*' is verily applied upon it. Did you not hear His Words:

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

"And Allāh created you and what you do." (As-Sāffāt 37:96)

فَذِكْرُ النَّبِيِّ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– لَهُ عَمَلٌ، وَاللَّهُ لَهُ خَالِقٌ مُحْدَثٌ، وَالدَّلَالَةُ عَلَى أَنَّهُ جَمَعَ بَيْنَ ذِكْرَيْنِ لِقَوْلِهِ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ فَأَوْقَعَ عَلَيْهِ الْحَدَثَ عَنْهُ إِتْيَانُهُ إِيَّانَا، وَأَنْتَ تَعْلَمُ أَنَّهُ لَا يَأْتِينَا بِالْأَنْبَاءِ إِلَّا مُبَلِّغٌ وَمُذَكِّرٌ. وَقَالَ اللَّهُ

Because the reminder of the Prophet (*sallAllāhu ʻalayhi wa sallam*) is from his deeds, and Allāh is the Creator and Inventor of it. And the evidence for that is that He gathered between the two reminders in His words: **"No *muhdath*** (new or recent) **reminder comes to them from their Lord."** So him bringing it to us caused it to be new (or recent). And you know that he does not bring us any news except as an informer and one who reminds.

And Allāh said:

﴿ وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴾

"So remind (O Muhammad)**, for verily the reminder benefits the believers."** (Adh-Dhāriyāt 51:55)

﴿ فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴾

"So remind (O Muhammad)**, if the reminder will benefit."** (Al-A'lā 87:9)

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴾

"So remind (O Muhammad)**. You are verily only one who reminds."** (Al-Ghāshiyah 88:21)

فَلَمَّا اجْتَمَعُوا فِي اسْمِ الذِّكْرِ، جَرَى عَلَيْهِمْ اسْمُ الْحَدَثِ، وَذِكْرُ النَّبِيِّ إِذَا انْفَرَدَ وَقَعَ عَلَيْهِ اسْمُ الْخَلْقِ، وَكَانَ أَوْلَى بِالْحَدَثِ مِنْ ذِكْرِ اللَّهِ الَّذِي إِذَا انْفَرَدَ لَمْ يَقَعْ عَلَيْهِ اسْمُ خَلْقٍ، وَلَا حَدَثٍ، فَوَجَدْنَا دَلَالَةً مِنْ قَوْلِ اللَّهِ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ إِلَى النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-; لِأَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- كَانَ لَا يَعْلَمُ فَعَلَّمَهُ اللَّهُ، فَلَمَّا عَلَّمَهُ اللَّهُ كَانَ ذَلِكَ مُحْدَثًا إِلَى النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

So when they were gathered under the name 'reminder', the name of *muhdath* was applied upon them. But when the reminder of the Prophet is singled out then the name 'creation' is applied upon it,

and it is more entitled to being new (or recent) than the reminder of Allāh which if it was singled out then the name 'creation' is not applied upon it nor it being new (or recent). So we found that the indication found in the words of Allāh: **"No *muhdath*** (new or recent) **reminder comes to them from their Lord"**, is towards the Prophet (*sallAllāhu 'alayhi wa sallam*).[20] Because the Prophet (*sallAllāhu 'alayhi wa sallam*) used to not know and then Allāh taught him. So when Allāh taught him then this was new for the Prophet (*sallAllāhu 'alayhi wa sallam*).

ثُمَّ إِنَّ الْجَهْمَ ادَّعَى أَمْرًا آخَرَ، فَقَالَ إِنَّا وَجَدْنَا آيَةً فِي كِتَابِ اللَّهِ تَدُلُّ عَلَى أَنَّ الْقُرْآنَ مَخْلُوقٌ فَقُلْنَا أَيُّ آيَةٍ ؟ فَقَالَ قَوْلُ اللَّهِ:

Then Jahm (also) claimed something else. So he said: *"We verily found a verse in the Book of Allāh which proved that the Qurān is created."* So we said: *"Which verse?"* So he said: *"The words of Allāh:*

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[20] Ibn Battah – *rahimahullāh* – said:

وقوله: {مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ} فإنما هو ما يحدّث الله عند نبيه وعند أصحابه والمؤمنين من عباده، وما يحدثه عندهم من العلم وما لم يسمعوه، ولم يأتهم به كتاب قبله ولا جاءهم به رسول. ألم تسمع إلى قوله عز وجل: {وَوَجَدَكَ ضَالاً فَهَدَى} [الضحى: 7] وإلى قوله فيما يحدث القرآن في قلوب المؤمنين إذا سمعوه: {وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ} [المائدة: 83] فأعلمنا أن القرآن يحدث نزوله لنا علمًا وذكرًا وخوفًا، فعلم نزوله محدث عندنا، وغير محدث عند ربنا عز وجل.

"His Words: **"No *muhdath* reminder comes to them from their Lord."** *Then this is verily what Allāh brings into being around His Prophet and around his Companions and the believers from His slaves. And what He brings into being around them of knowledge and what they did not hear before and what another book has not come to them with or a messenger. Did you not listen to His Words:* **"And He found you unaware and He guided you."** (Ad-Duhā 93:7) *And to His Words regarding what the Qurān brings about in the hearts of the believers when they hear it:* **"And when they hear what has been revealed to the Messenger you see their eyes fill up with tears due to what they recognized of the truth."** (Al-Māidah 5:83) *So He taught us that the revelation of the Qurān brings about (new) knowledge, reminders and fear. So the knowledge of its revelation is new for us, but it is not new for our Lord 'azza wa jalla."* (Al-Ibānah 'an Sharī'ah Al-Firqah An-Nājiyah 2/185)

﴿ الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ ﴾

"Verily the Masīh 'Īsā the son of Maryam is (no more than) **the messenger of Allāh and His Word."** (An-Nisā 4:171)"

وَعِيسَى مَخْلُوقٌ .

And 'Īsā is created."[21]

فَقُلْنَا إِنَّ اللَّهَ مَنَعَكَ الْفَهْمَ فِي الْقُرْآنِ عِيسَى تَجْرِي عَلَيْهِ أَلْفَاظٌ لَا تَجْرِي عَلَى الْقُرْآنِ، لِأَنَّهُ يُسَمِّيهِ مَوْلُودًا وَطِفْلاً وصَبِيًّا وَغُلَامًا يَأْكُلُ وَيَشْرَبُ، وَهُوَ مُخَاطَبٌ بِالْأَمْرِ وَالنَّهْيِ، يَجْرِي عَلَيْهِ اسْمُ الْخِطَابِ وَالْوَعْدِ وَالْوَعِيدِ، ثُمَّ هُوَ مِنْ ذُرِّيَّةِ نُوحٍ، وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ، وَلَا يَحِلُّ لَنَا أَنْ نَقُولَ فِي الْقُرْآنِ مَا نَقُولُ فِي عِيسَى، هَلْ سَمِعْتُمُ اللَّهَ يَقُولُ فِي الْقُرْآنِ مَا قَالَ فِي عِيسَى؟ وَلَكِنَّ الْمَعْنَى مِنْ قَوْلِ اللَّهِ –جَلَّ ثَنَاؤُهُ–:

So we say: *"Verily Allāh has forbidden for you to understand the Qurān. Many words are applied upon 'Īsā which are not applied upon the Qurān. Because He calls him newborn, child, boy, young man, he eats and he drinks, he is addressed with orders and prohibitions, he is spoken of as an addressee and the promise and threat is applied upon him (while all of this is not applicable upon the Qurān). Furthermore he is from the offspring of Nūh and from the offspring of Ibrāhīm. And it is not allowed for us to say about the Qurān what we say about 'Īsā. Did you hear Allāh saying about the Qurān what He said about 'Īsā? Rather the meaning of His – jalla thanāuhu – Words:*

[21] The *jahmī* is saying: *"Allāh calls 'Īsā the Word of Allāh and 'Īsā is created, so the Word of Allāh must be created."* This shows how the *jahmī* is deviating from the understanding of the *Salaf* and basing his religion upon desires and reasoning; in this case inductive reasoning.

﴿ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ ﴾

"Verily the Masīh 'Īsā the son of Maryam is (no more than) **the messenger of Allāh and His Word which He bestowed upon Maryam."** (An-Nisā 4:171)"

فَالْكَلِمَةُ الَّتِي أَلْقَاهَا إِلَى مَرْيَمَ حِينَ قَالَ لَهُ "كُنْ"، فَكَانَ عِيسَى "بِكُنْ"، وَلَيْسَ عِيسَى هُوَ "الكُنْ"، وَلَكِنْ بِـ"الكُنْ" كَانَ، فـ"الكُنْ" مِنْ اللَّهِ قَوْلٌ، وَلَيْسَ الْكُنْ مَخْلُوقًا.

So the word which He bestowed upon Maryam is when He said to him: 'Be'. Thus 'Īsā existed by (the Command of Allāh) 'Be', and 'Īsā (himself) is not (the command) 'Be'. Rather by the 'Be' he existed. So the 'Be' is a Word from Allāh and the 'Be' is not created."

وَكَذَبَ النَّصَارَى والْجَهْمِيَّةُ عَلَى اللَّهِ فِي أَمْرِ عِيسَى، وَذَلِكَ أَنَّ الْجَهْمِيَّةَ قَالُوا "عِيسَى رُوحُ اللَّهِ وَكَلِمَتُهُ; لِأَنَّ الْكَلِمَةَ مَخْلُوقَةٌ ، وَقَالَتِ النَّصَارَى عِيسَى رُوحُ اللَّهِ مِنْ ذَاتِ اللَّهِ، وَكَلِمَتُهُ مِنْ ذَاتِ اللَّهِ كَمَا يُقَالُ إِنَّ هَذِهِ الْخِرْقَةَ مِنْ هَذَا الثَّوْبِ، وَقُلْنَا نَحْنُ: إِنَّ عِيسَى بِالْكَلِمَةِ كَانَ، وَلَيْسَ عِيسَى هُوَ الْكَلِمَةَ .

Both the Christians and the Jahmiyyah lied against Allāh with regards to 'Īsā. And that is that the Jahmiyyah said: *"'Īsā is the rūh (spirit) of Allāh and His Words. Because the Word is created."* And the Christians said: *"'Īsā is the rūh of Allāh from the Dhāt (Being) of Allāh and (he is) His Word from the Dhāt of Allāh, just as it is said that this piece of cloth is a part of this garment."* And We say: Verily 'Īsā by the Word he existed, and 'Īsā (himself) is not the Word.

وَأَمَّا قَوْلُ اللَّهِ:

And as for His words:

﴿ وَرُوحٌ مِنْهُ ﴾

"And a *rūh* (spirit) <u>from Him</u>." (An-Nisā 4:171)

يَقُولُ مِنْ أَمْرِهِ كَانَ الرُّوحُ فِيهِ كَقَوْلِهِ:

He says: From His Command the spirit appeared in him. Just as His words:

﴿ وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ﴾

"And He subjected for you everything in the heavens and everything on the earth <u>from Him</u>." (Al-Jāthiyah 45:13)

يَقُولُ "مِنْ أَمْرِهِ" وَتَفْسِيرُ "رُوحِ اللَّهِ" إِنَّمَا مَعْنَاهَا أَنَّهَا رُوحٌ بِكَلِمَةِ اللَّهِ خَلَقَهَا اللَّهُ، كَمَا يُقَالُ عَبْدُ اللَّهِ، وَسَمَاءُ اللَّهِ، وَأَرْضُ اللَّهِ .

He says: 'From His Command'. And as for the *tafsīr* of 'The Spirit of Allāh', then it means that it is a spirit created by Allāh (and existing) by the Word of Allāh. Just like it is said 'The slave of Allāh' and 'The earth of Allāh'.

ثُمَّ إِنَّ الْجَهْمَ ادَّعِي أَمْرًا آخَرَ، فَقَالَ إِنَّ اللَّهَ يَقُولُ:

After that Jahm (also) claimed another thing. So he said: *"Verily Allāh says:*

﴿ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ﴾

"He created the heavens and the earth and whatever is between them in six days." (As-Sajdah 32:4)"

فَزَعَمَ أَنَّ الْقُرْآنَ لَا يَخْلُو أَنْ يَكُونَ فِي السَّمَاوَاتِ، أَوْ فِي الْأَرْضِ، أَوْ فِيمَا بَيْنَهُمَا، فَشَبَّهَ عَلَى النَّاسِ، وَلَبَّسَ عَلَيْهِمْ .

So he claimed that the Qurān cannot be free from being in the heavens or on the earth or in what is between them. So he made doubts for the people and confused them.

فَقُلْنَا لَهُ أَلَيْسَ إِنَّمَا وَقَّعَ اللَّهُ –جَلَّ ثَنَاؤُهُ– الْخَلْقَ وَالْمَخْلُوقَ عَلَى مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهَا؟ فَقَالُوا نَعَمْ .

فَقُلْنَا هَلْ فَوْقَ السَّمَاوَاتِ شَيْءٌ مَخْلُوقٌ؟ . قَالُوا نَعَمْ .

So we say to him: *"Did Allāh – jalla thanāuhu – not describe the creation and what is created as being located in the heavens, the earth and what is between them?"* So they said: *"Yes."*

So we said: *"Is there anything created above the heavens?"*

They said: *"Yes."*

فَقُلْنَا فَإِنَّهُ لَمْ يَجْعَلْ مَا فَوْقَ السَّمَاوَاتِ مَعَ الْأَشْيَاءِ الْمَخْلُوقَةِ، وَقَدْ عَرَفَ أَهْلُ الْعِلْمِ أَنَّ فَوْقَ السَّمَاوَاتِ السَّبْعِ الْكُرْسِيَّ، وَالْعَرْشَ، وَاللَّوْحَ الْمَحْفُوظَ، وَالْحُجُبَ وَأَشْيَاءَ كَثِيرَةً لَمْ يُسَمِّهَا، وَلَمْ يَجْعَلْهَا مَعَ الْأَشْيَاءِ الْمَخْلُوقَةِ، وَإِنَّمَا وَقَعَ الْخَبَرُ مِنَ اللَّهِ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا.

وَقُلْنَا فِيمَا ادَّعَوْا أَنَّ الْقُرْآنَ لَا يَخْلُو أَنْ يَكُونَ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ أَوْ فِيمَا بَيْنَهُمَا، فَقُلْنَا اللَّهُ –تَبَارَكَ وَتَعَالَى– يَقُولُ:

So we said: *"He verily did not include (in this verse) what is above the heavens with the created thing, while the people of knowledge verily know that above the seven heavens there are the Kursī (Footstool), the 'Arsh (the Throne), the Preserved Tablet, the veils and many other things which He did not name and He did not include it with the created*

things. And verily the information from Allāh was regarding (what exists in) the heavens, the earth and what is between them."

And we say regarding their saying: *"The Qurān cannot be free from being in the heavens or in the earth or in whatever is in between them."* We say: Allāh – *tabāraka wa ta'ālā* – says:

﴿ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ﴾

"Allāh did not create the heavens and the earth and what is between them, except by the truth." (Ar-Rūm 30:8)

فَالَّذِي خَلَقَ بِهِ السَّمَاوَاتِ وَالْأَرْضَ قَدْ كَانَ قَبْلَ السَّمَاوَاتِ وَالْأَرْضِ، وَالْحَقُّ الَّذِي خَلَقَ بِهِ السَّمَاوَاتِ وَالْأَرْضَ هُوَ قَوْلُهُ; لِأَنَّ اللَّهَ يَقُولُ الْحَقَّ، وَقَالَ:

So that by which He created the heavens and the earth verily existed before the heavens and the earth. And the truth by which He created the heavens and the earth is His Word, because Allāh says the truth. And He said:

﴿ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴾

"The truth is, and (only) **the truth I say."** (Sād 38:84)

﴿ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ ﴾

"And on that Day He will say: 'Be' and it will be. His Word is the truth." (Al-An'ām 6:73)

فَالْحَقُّ الَّذِي خَلَقَ بِهِ السَّمَاوَاتِ وَالْأَرْضَ قَدْ كَانَ قَبْلَ السَّمَاوَاتِ وَالْأَرْضِ وَالْحَقُّ قَوْلُهُ، وَلَيْسَ قَوْلُهُ مَخْلُوقًا .

So the truth by which He created the heavens and the earth verily existed before the heavens and the earth, and the truth is His Word. And His Word is not created.

بَيَانُ مَا جَحَدَتْ الْجَهْمِيَّةُ مِنْ قَوْلِ اللَّهِ سُبْحَانَهُ

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝٢٢ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

The clarification of what the Jahmiyyah rejected of the words of Allāh *subhānahu*:

"Some faces on that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

قَالَ أَحْمَدُ –رَحِمَهُ اللَّهُ– فَقُلْنَا لَهُمْ لِمَ أَنْكَرْتُمْ أَنَّ أَهْلَ الْجَنَّةِ يَنْظُرُونَ إِلَى رَبِّهِمْ؟ .

فَقَالُوا لَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْظُرَ إِلَى رَبِّهِ; لِأَنَّ الْمَنْظُورَ إِلَيْهِ مَعْلُومٌ مَوْصُوفٌ لَا يُرَى إِلَّا شَيْءٌ يَفْعَلُهُ .

فَقُلْنَا أَلَيْسَ اللَّهُ يَقُولُ: وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ .

فَقَالُوا إِنَّ مَعْنَى "إِلَى رَبِّهَا نَاظِرَةٌ" أَنَّهَا تَنْتَظِرُ الثَّوَابَ مِنْ رَبِّهَا، وَإِنَّمَا يَنْظُرُونَ إِلَى فِعْلِهِ وَقُدْرَتِهِ، وَتَلَوْا آيَةً مِنَ الْقُرْآنِ:

Ahmad – *rahimahullāh* – said: So we say to them: *"Why do you reject that the people of Paradise will look at their Lord?"*

So they said: *"It is not suitable for anyone to look at his Lord. Because the One who is looked at is known and described, (rather) the only thing which can be seen is what He is doing."*

So we said: *"Did Allāh not say:* **"Some faces on that Day will be radiant, looking at their Lord."***"*

So they said: "Verily the meaning of **"Looking at their Lord"**, *is that they are waiting for the reward from their Lord, and they are verily looking at His Deed and His Power."* And they recited a verse from the Qurān:

﴿ أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ﴾

"Have you not seen your Lord how he spread out the shadow?"
(Al-Furqān 25:45)

فَقَالُوا إِنَّهُ حِينَ قَالَ: أَلَمْ تَرَ إِلَى رَبِّكَ أَنَّهُمْ لَمْ يَرَوْا رَبَّهُمْ، وَلَكِنَّ الْمَعْنَى "أَلَمْ تَرَ إِلَى فِعْلِ رَبِّكَ" .

So they said: *"Verily when He said:* **"Have you not seen your Lord"***, then they did not see their Lord, rather the meaning is: 'Have you not seen the Deed of your Lord.'"*

فَقُلْنَا إِنَّ فِعْلَ اللَّهِ لَمْ يَزَلِ الْعِبَادُ يَرَوْنَهُ، وَإِنَّمَا قَالَ: وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ فَقَالُوا: إِنَّمَا تَنْظُرُ الثَّوَابَ مِنْ رَبِّهَا .

So we said: *"Verily the Deed of Allāh the slaves are seeing continuously. And He verily said:* **"Some faces on that Day will be radiant, looking at their Lord."***"*

So they said: *"They are verily looking at the reward from their Lord."*

فَقُلْنَا إِنَّهَا مَعَ مَا تَنْتَظِرُ الثَّوَابَ هِيَ تَرَى رَبَّهَا فَقَالُوا إِنَّ اللَّهَ لَا يُرَى فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ، وَتَلَوْا آيَةً مِنَ الْمُتَشَابِهِ مِنْ قَوْلِ اللَّهِ -جَلَّ ثَنَاؤُهُ-:

So we said: *"They verily – along with what they expect of reward – will be looking at their Lord."*

So they said: *"Verily Allāh is not seen in dunyā or in ākhirah."* And they recited a verse from the unclear of the Words of Allāh *jalla thanāuhu*:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ﴾

"No vision can grasp Him, but His Grasp is over all vision."
(Al-An'ām 6:103)

وَقَدْ كَانَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَعْرِفُ مَعْنَى قَوْلِ اللَّهِ: لَا تُدْرِكُهُ الْأَبْصَارُ وَقَالَ: إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ .

وَقَالَ لِمُوسَى: لَنْ تَرَانِي وَلَمْ يَقُلْ "لَنْ أُرَى"، فَأَيُّهُمَا أَوْلَى أَنْ نَتْبَعَ؟ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- حِينَ قَالَ: إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ أَوْ قَوْلَ الْجَهْمِيِّ حِينَ قَالَ "لَا تَرَوْنَ رَبَّكُمْ"؟ .

وَالْأَحَادِيثُ فِي أَيْدِي أَهْلِ الْعِلْمِ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَنَّ أَهْلَ الْجَنَّةِ يَرَوْنَ رَبَّهُمْ لَا يَخْتَلِفُ فِيهَا أَهْلُ الْعِلْمِ.

Verily did the Prophet (*sallAllāhu ʻalayhi wa sallam*) know the meaning of the words of Allāh: **"No vision can grasp Him"**, and he said: ***"You will verily see your Lord."***[22]

And He said to Mūsā: **"You cannot see me."** And He did not say: 'I cannot be seen.' So which one is more entitled to that we follow him? The Prophet (*sallAllāhu ʻalayhi wa sallam*) when he said: ***"You will verily see your Lord."*** Or the saying of the *jahmī* when he said: *"You will not see your Lord."*

And the *ahādīth* are in the hands of the people of knowledge from the Prophet (*sallAllāhu ʻalayhi wa sallam*) (that states) that the people of Paradise will see their Lord. The people of knowledge do not disagree about that.

وَمِنْ حَدِيثِ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنْ عَامِرِ بْنِ سَعْدٍ فِي قَوْلِ اللَّهِ:

And from the *hadīth* of Sufyān, from Abū Ishāq, from ʻĀmir ibn Sa'd regarding the words of Allāh:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who have done good is the best reward, and extra."
(Yūnus 10:26)

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[22] A part of a longer *hadīth* narrated by Jarīr ibn ʻAbdillāh (*radiAllāhu ʻanhu*) in Sahīh Al-Bukhārī (no. 554) and Sahīh Muslim (no. 633).

قَالَ: النَّظَرُ إِلَى وَجْهِ اللَّهِ .

He said: *"Looking at the Face of Allāh."*[23]

وَمِنْ حَدِيثِ ثَابِتٍ الْبُنَانِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ إِذَا اسْتَقَرَّ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ نَادَى مُنَادٍ يَا أَهْلَ الْجَنَّةِ، إِنَّ اللَّهَ قَدْ أَذِنَ لَكُمْ فِي الزِّيَادَةِ قَالَ فَيُكْشَفُ الْحِجَابُ، فَيَنْظُرُونَ إِلَى اللَّهِ لَا إِلَهَ إِلَّا هُوَ .

وَإِنَّا لَنَرْجُو أَنْ يَكُونَ الْجُهْمُ وَشِيعَتُهُ مِمَّنْ لَا يَنْظُرُونَ إِلَى رَبِّهِمْ، وَيُحْجَبُونَ عَنِ اللَّهِ; لِأَنَّ اللَّهَ قَالَ لِلْكُفَّارِ:

And from the hadīth of Thābit Al-Bunānī, from 'Abdur-Rahmān ibn Abī Laylā (from Suhayb from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"When the people of Paradise have taken their place in Paradise, a caller will call out: 'O people of Paradise. Verily Allāh has allowed the extra for you.' Then the veil will be removed and they will look at Allāh, there is no-one worthy of worship besides Him."***[24]

We verily hope that Jahm and his sect will be among those who will not look at their Lord and that they will be veiled from Allāh. Because Allāh said about the *kuffār*:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴾

"Nay. On that Day they will verily be veiled from their Lord."
(Al-Mutaffifīn 83:15)

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[23] This *tafsīr* was narrated from Abū Bakr (*radiAllāhu 'anhu*) by Ibn Mandah in his answer to the Jahmiyyah (p. 95, no. 84) and likewise by Al-Ājurrī in Ash-Sharī'ah (2/994-996 no. 589-591). And it was also narrated from Hudhayfah (*radiAllāhu 'anhu*) by Al-Ājurrī in no. 591.

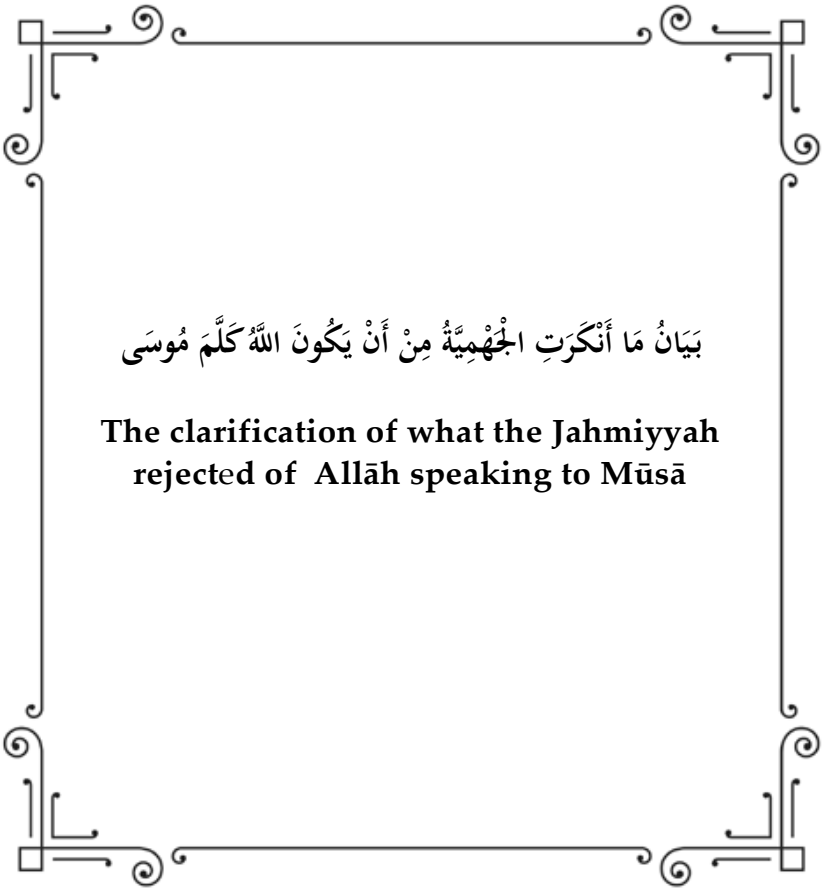
[24] Narrated by Ahmad (4/332) and (2/15), Muslim (no. 181), At-Tirmidhī (no. 2552, 3105), Ibn Mājah (no. 187), Ibn Mandah in his answer to the Jahmiyyah (no. 73) and Al-Ājurrī in Ash-Sharī'ah (no. 602-604).

فَإِذَا كَانَ الْكَافِرُ يُحْجَبُ عَنِ اللَّهِ، وَالْمُؤْمِنُ يُحْجَبُ عَنْ اللَّهِ، فَمَا فَضْلُ الْمُؤْمِنِ عَلَى الْكَافِرِ؟ .

وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنَا مِثْلَ جَهْمٍ وَشِيعَتِهِ، وَجَعَلَنَا مِمَّنْ اتَّبَعَ، وَلَمْ يَجْعَلْنَا مِمَّنْ ابْتَدَعَ، وَالْحَمْدُ لِلَّهِ وَحْدَهُ .

And if the *kāfir* is veiled from Allāh and the believer (is also) veiled from Allāh, then what is the superiority of the believer over the *kāfir*?

All praise is due to Allāh who did not make us like Jahm and his sect, and He made us from those who follow and He did not make us from those who innovate. And all praise is due to Allāh alone.



بَيَانُ مَا أَنْكَرَتِ الْجَهْمِيَّةُ مِنْ أَنْ يَكُونَ اللَّهُ كَلَّمَ مُوسَى

The clarification of what the Jahmiyyah rejected of Allāh speaking to Mūsā

فَقُلْنَا لِمَ أَنْكَرْتُمْ ذَلِكَ؟

قَالُوا: إِنَّ اللهَ لَمْ يَتَكَلَّمْ وَلَا يَتَكَلَّمُ، إِنَّمَا كَوَّنَ شَيْئًا فَعبَّرَ عَنِ اللهِ، وَخَلَقَ صَوْتًا فَأَسْمَعَ، وَزَعَمُوا أَنَّ الْكَلَامَ لَا يَكُونُ إِلَّا مِنْ جَوْفٍ وَلِسَانٍ وَشَفَتَيْنِ،

فَقُلْنَا: هَلْ يَجُوزُ لِمُكَوَّنٍ أَوْ غَيْرِ اللهِ أَنْ يَقُولَ:

We said: *"Why do you reject this?"*

So they said: *"Verily Allāh did not speak nor does He speak. He caused something to exist which then speaks on behalf of Allāh. And He created a sound and made (the creation) hear."*

And they claimed that speech cannot be except from a body, a tongue and two lips.

So we said: *"Is it allowed for something brought into being, or someone other than Allāh, to say:*

﴿ يَا مُوسَى ۝١١ إِنِّي أَنَا رَبُّكَ ﴾

"O Mūsā, verily I am your Lord." (Tā-Hā 20:11-12)

أَوْ يَقُولَ:

Or that it says:

﴿ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾

"Verily I am Allāh, there is no-one worthy of worship besides Me. So worship Me and establish the prayer for My remembrance." (Tā-hā 20-14)"

فَمَنْ زَعَمَ ذَلِكَ فَقَدْ زَعَمَ أَنَّ غَيْرَ اللهِ ادَّعَى الرُّبُوبِيَّةَ، وَلَوْ كَانَ كَمَا زَعَمَ الْجَهْمُ أَنَّ اللهَ كَوَّنَ شَيْئًا كَانَ يَقُولُ ذَلِكَ الْمُكَوَّنُ:

So whoever claims this (i.e. that this is allowed) then he has verily claimed that someone other than Allāh has claimed *Rubūbiyyah* (Lordship). And if it was like Jahm claimed that Allāh brought something into being, then this being verily said:

﴿ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"O Mūsā, verily I am Allāh the Lord of all the worlds."
(As-Qasas 28:30)

وَقَدْ قَالَ –جَلَّ ثَنَاؤُهُ–:

While Allāh – *jalla thanāuhu* – verily said:

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

"And Allāh spoke to Mūsā directly." (An-Nisā 4:164)

وَقَالَ:

And He said:

﴿ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ﴾

"And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him." (Al-A'rāf 7:143)

وَقَالَ:

And He said:

﴿ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي ﴾

"I have verily chosen you (O Mūsā) **above the people by My Messages and My Speech** (to you)**."** (Al-A'rāf 7:144)

فَهَذَا مَنْصُوصُ الْقُرْآنِ، فَأَمَّا مَا قَالُوا إِنَّ اللهَ لَا يَتَكَلَّمُ، فَكَيْفَ يَصْنَعُونَ بِحَدِيثِ الْأَعْمَشِ عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ الطَّائِيِّ قَالَ: قَالَ رَسُولُ اللهِ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ مَا بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ.

وَأَمَّا قَوْلُهُمْ "إِنَّ الْكَلَامَ لَا يَكُونُ إِلَّا مِنْ جَوْفٍ وَفَمٍ وَشَفَتَيْنِ وَلِسَانٍ" أَلَيْسَ اللهُ قَالَ لِلسَّمَاوَاتِ وَالْأَرْضِ:

So this is the text laid down by the Qurān. And regarding when they said that Allāh does not speak, then what will they do with the *hadīth* of Al-A'mash, from Khaythamah, from 'Adī ibn Hātim At-Tāī who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"There is no-one among you except that his Lord will speak with him (directly) and between him and Him there will be no interpreter."***[25]

And as for their saying: 'Verily the speech can only be from a body, a mouth, two lips and a tongue.' Did Allāh not say to the heavens and the earth:

﴿ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴾

"Come both of you willingly or unwillingly. They both said: 'We will come willingly.'" (Fussilat 41:11)

[25] Narrated by Al-Bukhārī (no. 6539) and Muslim (no. 67/1016).

أَتَرَاهَا أَنَّهَا قَالَتْ بِجَوْفٍ وَفَمٍ وَشَفَتَيْنِ وَلِسَانٍ وَأَدَوَاتٍ؟ . وَقَالَ:

Do you think that they spoke with a body, mouth, two lips, tongue and means by which they express? And He said:

﴿ وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ ﴾

"And We subjected with Dāwūd the mountains (who are) **glorifying** (Allāh)**."** (Al-Anbiyā 21:79)

أَتَرَاهَا سَبَّحَتْ بِجَوْفٍ وَفَمٍ وَلِسَانٍ وَشَفَتَيْنِ؟ وَالْجَوَارِحُ إِذْ شَهِدَتْ عَلَى الْكَافِرِ. فَقَالُوا

Do you think that they glorified with a body, mouth, tongue and two lips? And (also) the limbs when they will testify against the *kāfir* they will say:

﴿ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِى أَنْطَقَ كُلَّ شَىْءٍ ﴾

"Why did you testify against us? They will say: 'Allāh made us speak, the One who makes everything speak.'" (Fussilat 41:21)

أَتَرَاهَا أَنَّهَا نَطَقَتْ بِجَوْفٍ وَفَمٍ وَلِسَانٍ؟ وَلَكِنَّ اللَّهَ أَنْطَقَهَا كَيْفَ شَاءَ، وَكَذَلِكَ اللَّهُ تَكَلَّمَ كَيْفَ شَاءَ، مِنْ غَيْرِ أَنْ يَقُولَ بِجَوْفٍ وَلَا فَمٍ وَلَا شَفَتَيْنِ وَلَا لِسَانٍ .

Do you think that they spoke with a body, mouth and tongue? Rather Allāh will make them speak however He wants. And likewise Allāh speaks however He wants, without saying: a body, nor mouth, nor lips nor tongue.

قَالَ أَحْمَدُ –رَضِيَ اللَّهُ عَنْهُ–: فَلَمَّا خَنَقَتْهُ الْحُجَّةُ قَالَ: إِنَّ اللَّهَ كَلَّمَ مُوسَى، إِلَّا أَنَّ كَلَامَهُ غَيْرُهُ فَقُلْنَا وَغَيْرُهُ مَخْلُوقٌ؟ قَالَ نَعَمْ فَقُلْنَا هَذَا مِثْلُ قَوْلِكُمْ الْأَوَّلِ، إِلَّا أَنَّكُمْ تَدْفَعُونَ عَنْ أَنْفُسِكُمْ الشُّنْعَةَ بِمَا تُظْهِرُونَ .

وَحَدِيثُ الزُّهْرِيِّ قَالَ لَمَّا سَمِعَ مُوسَى كَلَامَ رَبِّهِ قَالَ يَا رَبِّ، هَذَا الَّذِي سَمِعْتُهُ هُوَ كَلَامُكَ؟ قَالَ: نَعَمْ يَا مُوسَى هُوَ كَلَامِي، إِنَّمَا كَلَّمْتُكَ عَلَى قَدْرِ مَا يُطِيقُ بَدنُكَ، وَلَوْ كَلَّمْتُكَ بِأَكْثَرَ مِنْ ذَلِكَ لَمِتَّ .

قَالَ فَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ قَالُوا لَهُ صِفْ لَنَا كَلَامَ رَبِّكَ قَالَ سُبْحَانَ اللَّهِ! وَهَلْ أَسْتَطِيعُ أَنْ أَصِفَهُ لَكُمْ؟ قَالُوا: فَشَبِّهْهُ. قَالَ: هَلْ سَمِعْتُمْ أَصْوَاتَ الصَّوَاعِقِ الَّتِي تُقْبِلُ فِي أَحْلَى حَلَاوَةٍ سَمِعْتُمُوهَا؟ فَكَأَنَّهُ مِثْلُهُ" .

Ahmad – *radiAllāhu 'anhu* – said: So when he (i.e. the *jahmī*) is choked by the argument he says: *"Verily Allāh spoke to Mūsā, but His words are not Him."* So we said: *"And something other than Him is created?"* He said: *"Yes."* So we said: *"This is the same as your first saying, except that you are repelling from yourselves the hideous by what you acknowledge publicly."*

And the *hadīth* of Az-Zuhrī (in which) he said: *"When Mūsā heard the Speech of his Lord he said: 'O Lord, is this what I have heard Your Speech?' He said: 'Yes O Mūsā that is My Speech. I verily spoke to you in accordance with what your body can bear, and if I spoke to you with more than that you would verily die.'"*

He said: *"So when Mūsā returned to his people they said: 'Describe for us the Speech of your Lord.' He said: 'Subhān-Allāh. And how should I be able to describe it to you?' They said: 'Then say what it is similar to.' He said: 'Did you hear the thunder which comes in the most pleasant sound you have heard? It is as if it is similar to that."*

وَقُلْنَا لِلْجَهْمِيَّةِ مَنِ الْقَائِلُ يَوْمَ الْقِيَامَةِ

And we said to the Jahmiyyah: *"Who is the One speaking of the Day of Judgment (saying):*

﴿ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِنْ دُونِ اللَّهِ ﴾

"O ʻĪsā son of Maryam, did you say to the people: 'Take me and my mother as two deities besides Allāh?'" (Al-Māidah 5:116)

أَلَيْسَ اللَّهُ هُوَ الْقَائِلُ؟ .

Is it not Allāh speaking?"

قَالُوا فَيَكَوِّنُ اللَّهُ شَيْئًا، فَيُعَبِّرُ عَنِ اللَّهِ كَمَا كَوَّنَ شَيْئًا فَعَبَّرَ لِمُوسَى . قُلْنَا فَمَنِ الْقَائِلُ

So they said: *"Allāh will bring something into being which then will speak on behalf of Allāh, just like He brought something into being which spoke to Mūsā."*

So we said: *"Then who is speaking (in this verse):*

﴿ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ۝٦ فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ ﴾

"Then We will verily ask those who were sent to them and We will verily ask the messengers. And We will verily narrate to them (their stories) **with knowledge."** (Al-Aʻrāf 7:6-7)

أَلَيْسَ اللَّهُ هُوَ الَّذِي يَسْأَلُ؟ قَالُوا هَذَا كُلُّهُ إِنَّمَا يَكُونُ شَيْئًا فَيُعَبِّرُ عَنِ اللَّهِ قُلْنَا قَدْ أَعْظَمْتُمْ عَلَى اللَّهِ الْفِرْيَةَ حِينَ زَعَمْتُمْ أَنَّهُ لَا يَتَكَلَّمُ، فَشَبَّهْتُمُوهُ بِالْأَصْنَامِ الَّتِي تُعْبَدُ مِنْ دُونِ اللَّهِ; لِأَنَّ الْأَصْنَامَ لَا تَتَكَلَّمُ، وَلَا تَتَحَرَّكُ، وَلَا تَزُولُ مِنْ مَكَانٍ إِلَى مَكَانٍ .

Is Allāh not the One who asks?" They said: *"All this will be something (which Allāh has brought into being) which then speaks on behalf of Allāh."* We said: *"You have verily invented a great lie against Allāh when you have claimed that He does not speak. Due to this you have likened Him to the statues which are worshipped besides Allāh. Because*

the statues do not speak or move, nor do they move from one place to another place."

فَلَمَّا ظَهَرَتْ عَلَيْهِ الْحُجَّةُ قَالَ إِنَّ اللهَ يَتَكَلَّمُ، وَلَكِنَّ كَلَامَهُ مَخْلُوقٌ

قُلْنَا وَكَذَلِكَ بَنُو آدَمَ كَلَامُهُمْ مَخْلُوقٌ، فَقَدْ شَبَّهْتُمُ اللهَ بِخَلْقِهِ حِينَ زَعَمْتُمْ أَنَّ كَلَامَهُ مَخْلُوقٌ، فَفِي مَذْهَبِكُمْ قَدْ كَانَ فِي وَقْتٍ مِنَ الْأَوْقَاتِ أَلَّا يَتَكَلَّمَ حَتَّى خَلَقَ التَّكَلُّمَ، وَكَذَلِكَ بَنُو آدَمَ كَانُوا لَا يَتَكَلَّمُونَ حَتَّى خَلَقَ اللَّهُ لَهُمْ كَلَامًا، وَقَدْ جَمَعْتُمْ بَيْنَ كُفْرٍ وَتَشْبِيهٍ، وَتَعَالَى اللَّهُ عَنْ هَذِهِ الصِّفَةِ، بَلْ نَقُولُ: إِنَّ اللَّهَ لَمْ يَزَلْ مُتَكَلِّمًا إِذَا شَاءَ وَلَا نَقُولُ إِنَّهُ كَانَ وَلَا يَتَكَلَّمُ حَتَّى خَلَقَ الْكَلَامَ وَلَا نَقُولُ إِنَّهُ كَانَ لَا يَعْلَمُ حَتَّى خَلَقَ عِلْمًا فَعَلِمَ وَلَا نَقُولُ إِنَّهُ قَدْ كَانَ وَلَا قُدْرَةَ لَهُ حَتَّى خَلَقَ لِنَفْسِهِ الْقُدْرَةَ وَلَا نَقُولُ إِنَّهُ قَدْ كَانَ وَلَا نُورَ لَهُ حَتَّى خَلَقَ لِنَفْسِهِ نُورًا وَلَا نَقُولُ إِنَّهُ قَدْ كَانَ وَلَا عَظَمَةَ لَهُ حَتَّى خَلَقَ لِنَفْسِهِ عَظَمَةً .

So when the argument overpowered him he said: *"Verily Allāh speaks, but His Speech is created."*

We said: *"Likewise is the speech of the son of Ādam created. So you have likened Allāh with His creation when you claimed that His Words are created. Verily in your madhhab there verily was – at one point in time – that Allāh did not speak until He created the Speech. Likewise the sons of Ādam, they used to not speak until Allāh created the speech for them. So you have verily gathered between kufr and tashbīh*[26]*, and Allāh is Exalted far above this description. Rather we say: Verily Allāh has always been speaking when He wants (to do so), and we do not say that He used to not speak until He created the speech. Nor do we say that He used to not know until He created the knowledge and then He knew. Nor do we say that He was but had no power until He created the power for Himself. Nor do we say that He was but He had no light until He created light for Himself. Nor do we say that He was but He had no greatness until He created greatness for Himself."*

[26] *Tashbīh* means likening the Creator with the creation, such as saying: *"His Hand is equal to my hand"*, etc.

فَقَالَتْ الْجَهْمِيَّةُ لَمَّا وَصَفْنَا اللَّهَ بِهَذِهِ الصِّفَاتِ إِنْ زَعَمْتُمْ أَنَّ اللَّهَ وَنُورَهُ، وَاللَّهَ وَقُدْرَتَهُ، وَاللَّهَ وَعَظَمَتَهِ، فَقَدْ قُلْتُمْ بِقَوْلِ النَّصَارَى حِينَ زَعَمُوا أَنَّ اللَّهَ لَمْ يَزَلْ وَنُورَهُ، وَلَمْ يَزَلْ وَقُدْرَتَهُ .

قُلْنَا لَا نَقُولُ إِنَّ اللَّهَ لَمْ يَزَلْ وَقُدْرَتَهُ، وَلَمْ يَزَلْ وَنُورَهُ وَلَكِنْ نَقُولُ لَمْ يَزَلْ بِقُدْرَتِهِ وَنُورِهِ، لَا مَتَى قَدَّرَ وَلَا كَيْفَ قَدَّرَ .

So the Jahmiyyah said: *"When we are describing Allāh with these Attributes, (then) if you claim that Allāh is and His Light, Allāh is and His Power, Allāh is and His Greatness, then you are saying the same as the Christians when they claimed that Allāh <u>and</u> His Light was, and He <u>and</u> His Power was."*[27]

Then we say: *"We do not say that Allāh and His Power was, and He and His Light was, rather we say that He <u>with</u> His Light and Power was, and not when He decreed and how He decreed."*

فَقَالُوا لَا تَكُونُوا مُوَحِّدِينَ أَبَدًا حَتَّى تَقُولُوا قَدْ كَانَ اللَّهُ وَلَا شَيْءَ .

They said: *"You can never be Muwahhidūn*[28] *before you say that Allāh verily was and there was nothing else (along with Him)."*

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[27] The Jahmiyyah here are trying to separate Allāh from His Attributes. So they accused the people of Tawhīd and *Sunnah* saying: *"If you do not say that the Attributes of Allāh are created, then you have claimed like the Christian that there was something along with Allāh before He created the creation, and this is shirk."* The Imām Ahmad refutes them by saying: *"We do not say there was anything with Allāh, rather we say that only Allāh was, and He is Allāh described with the descriptions from the Qurān and Sunnah, and He has always been as such."*

[28] A Muwahhid is an Islamic Monotheist who believes in and practices the Tawhīd of Allāh in His *Rubūbiyyah* (Lordship), *Ulūhiyyah* (Divinity or Worship) and His *Asmā was-Sifāt* (Names and Attributes). This saying of the Jahmiyyah shows how they declare *takfīr* upon the people of *Sunnah* due to believing that they have committed *shirk* in *tasbīh* (comparing the Creator with the creation) when they described Allāh with His Attributes.

فَقُلْنَا نَحْنُ نَقُولُ قَدْ كَانَ اللَّهُ وَلَا شَيْءَ وَلَكِنْ إِذَا قُلْنَا إِنَّ اللَّهَ لَمْ يَزَلْ بِصِفَاتِهِ كُلِّهَا، أَلَيْسَ إِنَّمَا نَصِفُ إِلَهًا وَاحِدًا بِجَمِيعِ صِفَاتِهِ؟

So we said: *"We say that Allāh was and there was nothing (along with Him). But when we say that Allāh verily was with all of His Attributes, are we then not (merely) describing one ilāh (deity) along with all of His Attributes (i.e. one described entity)?"*

وَضَرَبْنَا لَهُمْ فِي ذَلِكَ مَثَلًا، فَقُلْنَا أَخْبِرُونَا عَنْ هَذِهِ النَّخْلَةِ، أَلَيْسَ لَهَا جِذْعٌ وَكَرَبٌ وَلِيفٌ وَسَعَفٌ وَخُوصٌ وَجُمَّارٌ ؟ وَاسْمُهَا اسْمُ شَيْءٍ وَاحِدٍ، وَسُمِّيَتْ نَخْلَةٌ بِجَمِيعِ صِفَاتِهَا، فَكَذَلِكَ اللَّهُ وَلَهُ الْمَثَلُ الْأَعْلَى بِجَمِيعِ صِفَاتِهِ إِلَهٌ وَاحِدٌ، لَا نَقُولُ إِنَّهُ قَدْ كَانَ فِي وَقْتٍ مِنَ الْأَوْقَاتِ لَا يَقْدِرُ حَتَّى خَلَقَ لَهُ قُدْرَةً، وَالَّذِي لَيْسَ لَهُ قُدْرَةٌ هُوَ عَاجِزٌ وَلَا نَقُولُ قَدْ كَانَ فِي وَقْتٍ مِنَ الْأَوْقَاتِ لَا يَعْلَمُ حَتَّى خَلَقَ لَهُ عِلْمًا فَعَلِمَ، وَالَّذِي لَا يَعْلَمُ هُوَ جَاهِلٌ . وَلَكِنْ نَقُولُ لَمْ يَزَلِ اللَّهُ عَالِمًا قَادِرًا، لَا مَتَى وَلَا كَيْفَ، وَقَدْ سَمَّى اللَّهُ رَجُلًا كَافِرًا اسْمُهُ الْوَلِيدُ بْنُ الْمُغِيرَةِ الْمَخْزُومِيُّ فَقَالَ:

And we give them an example of this, so we say: *"Inform us about this palm tree. Does it not have a trunk, branches, fibers, fronds, leaves and pith? And its name is the name of one thing, while it was named a palm tree with all of its attributes (included in the name). Likewise is Allāh, and He has the highest description (in degree) with all of His Attributes (He is) One ilāh. We do not say that He at some point in time was without power until He created power for Himself. The one who has no power he is incapable. And we do not say that He was at a point in time not knowing until He created knowledge for Himself and then He knew. And the one who does not know he is ignorant. Rather we say that Allāh was Knowing and Powerful. Not when nor how. Verily did Allāh name a man a kāfir whose name was Al-Walīd ibn Al-Mughīrah Al-Makhzūmī, when He said:*

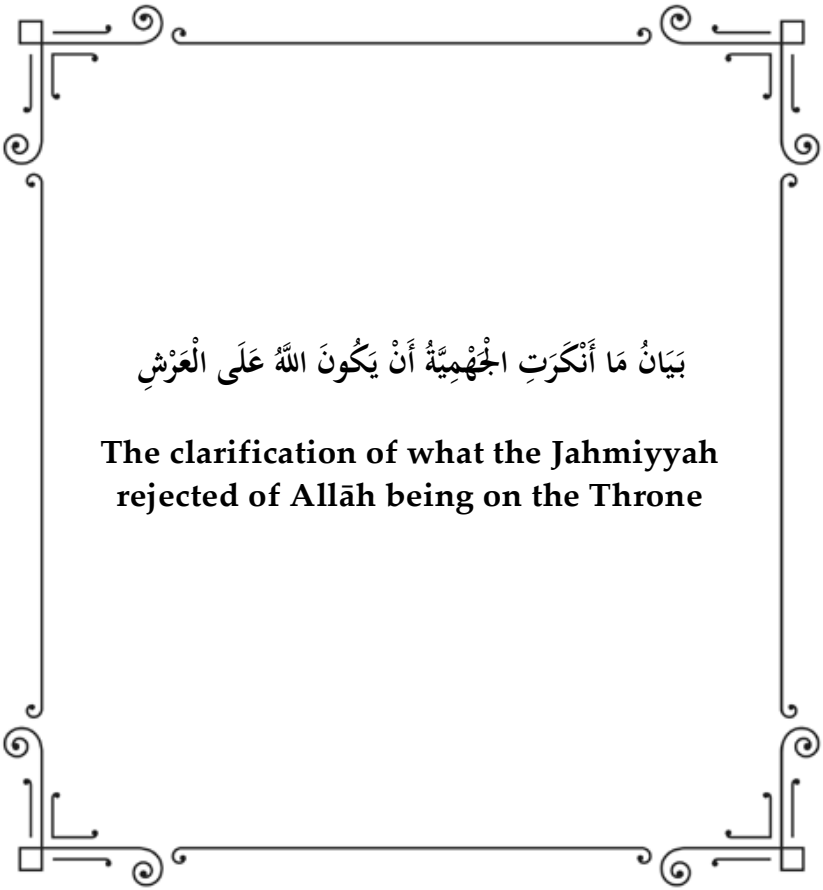
﴿ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴾

"Leave me (to deal) **with the one whom I have created alone."**[29]
(Al-Muddaththir 74:11)

وَقَدْ كَانَ هَذَا الَّذِي سَمَّاهُ اللَّهُ "وَحِيدًا" لَهُ عَيْنَانِ وَأُذُنَانِ، وَلِسَانٌ وَشَفَتَانِ، وَيَدَانِ وَرِجْلَانِ، وَجَوَارِحُ كَثِيرَةٌ، فَقَدْ سَمَّاهُ اللَّهُ "وَحِيدًا" بِجَمِيعِ صِفَاتِهِ، فَكَذَلِكَ اللَّهُ –وَلَهُ الْمَثَلُ الْأَعْلَى– هُوَ بِجَمِيعِ صِفَاتِهِ إِلَهٌ وَاحِدٌ .

This person whom Allāh called 'alone' verily had two eyes, two ears, a tongue, two lips, two hands, two feet and many limbs. So Allāh verily called him 'alone' with all of his attributes. Likewise is Allāh – and He has the highest description – He with all of His Attributes is One *ilāh*.

[29] The word 'alone' in this verse refers to Al-Walīd ibn Al-Mughīrah and not to Allāh the Exalted. Mujāhid – *rahimahullāh* – said in his *tafsīr* of the verse:
خَلَقْتُهُ وَحْدَهُ لَيْسَ مَعَهُ مَالٌ وَلَا وَلَدٌ.
"I created him alone, he did not have wealth or children with him." (Tafsīr At-Tabarī)



بَيَانُ مَا أَنْكَرَتِ الْجَهْمِيَّةُ أَنْ يَكُونَ اللَّهُ عَلَى الْعَرْشِ

The clarification of what the Jahmiyyah rejected of Allāh being on the Throne

فَقُلْنَا لِمَ أَنْكَرْتُمْ أَنْ يَكُونَ اللَّهُ عَلَى الْعَرْشِ، وَقَدْ قَالَ تَعَالَى:

We said: *"Why do you reject that Allāh is upon the Throne when Allāh verily said:*

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān*, upon the Throne He *istawā* (rose)**."** (Tā-Hā 20:5)

وَقَالَ:

And He said:

﴿ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾

"He created the heavens and the earth in six days and then He *istawā* (rose) **upon the Throne."** (Al-A'rāf 7:54)"

فَقَالُوا هُوَ تَحْتَ الْأَرْضِ السَّابِعَةِ كَمَا هُوَ عَلَى الْعَرْشِ، فَهُوَ عَلَى الْعَرْشِ، وَفِي السَّمَاوَاتِ، وَفِي الْأَرْضِ وَفِي كُلِّ مَكَانٍ، وَلَا يَخْلُو مِنْهُ مَكَانٌ، وَلَا يَكُونُ فِي مَكَانٍ دُونَ مَكَانٍ وَتَلَوْا آيَةً مِنَ الْقُرْآنِ:

So they said: *"He is below the seventh earth just like He is upon the Throne. So He is upon the Throne, in the heavens, in the earth and in every place. No place is free from Him (being present), and He is not in one place without (being in) another (at the same time)."*

And they recited a verse from the Qurān:

﴿ وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ﴾

"And He is Allāh in the heavens and the earth." (Al-An'ām 6:3)

فَقُلْنَا قَدْ عَرَفَ الْمُسْلِمُونَ أَمَاكِنَ كَثِيرَةً لَيْسَ فِيهَا مِنْ عَظَمَةِ الرَّبِّ شَيْءٌ فَقَالُوا أَيُّ مَكَانٍ؟ .

So we said: *"Verily the Muslims know of many places in which there is nothing of the Greatness of the Lord."* So they said: *"Which place?"*

فَقُلْنَا أَجْسَامُكُمْ وأَجْوافُكُمْ، وأَجْوَافُ الْخَنَازِيرِ وَالْحُشُوشِ، والْأَمَاكِنُ الْقَذِرَةُ لَيْسَ فِيهَا مِنْ عَظَمَةِ الرَّبِّ شَيْءٌ، وَقَدْ أَخْبَرَنَا أَنَّهُ فِي السَّمَاءِ . فَقَالَ:

So we said: *"In your bodies, your body parts, the bodyparts of the pigs, unwanted things and the places of filth in which there is nothing of the Greatness of the Lord."* And He has verily informed us that He is in the heaven. So He said:

﴿ أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ﴾

"Do you feel secure that the One who is in the heaven will not cause the earth to swallow you up as it quakes violently? Or do you feel secure that the One who is in the heaven will not send upon you a storm?" (Al-Mulk 67:16-17)

وَقَالَ:

And He said:

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ ﴾

"To Him the good word ascends." (Fātir 35:10)

وَقَالَ:

And He said:

﴿ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ ﴾

"I will verily take you and raise you to Me." (Ālu ʻImrān 3:55)

وَقَالَ:

And He said:

﴿ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ﴾

"Rather Allāh raised him (i.e. ʻĪsā) **to Himself."** (An-Nisā 4:158)

وَقَالَ:

And He said:

﴿ وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ ﴾

"To Him belongs whoever is in the heavens and on earth. And whoever is with Him." (Al-Anbiyā 21:19)

وَقَالَ:

And He said:

﴿ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ ﴾

"They fear their Lord from above them." (An-Nahl 16:50)

وَقَالَ:

And He said:

﴿ ذِى الْمَعَارِجِ ﴾

"*Dhīl-Ma'ārij* (The Owner of aboveness and abundant blessings)**."** (Al-Ma'ārij 70:3)

وَقَالَ:

And He said:

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ﴾

"And He is the Irresistible above His slaves." (Al-An'ām 6:18)

وَقَالَ:

And He said:

﴿ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

"And He is the Most High the Great." (Al-Baqarah 2:255)

فَهَذَا خَبَرُ اللَّهِ، أَخْبَرَنَا أَنَّهُ فِي السَّمَاءِ، وَوَجَدْنَا كُلَّ شَيْءٍ أَسْفَلَ مِنْهُ مَذْمُومًا، يَقُولُ اللَّهُ –جَلَّ ثَنَاؤُهُ–:

So this is the information of Allāh. He informed us that He is in the heaven. And we found that everything below Him is criticized. Allāh – *jalla thanāuhu* – says:

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ ﴾

"Verily the hypocrites are in the lowest depth of Hellfire." (An-Nisā 4:145)

[And He said:]

﴿ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا اللَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴾

"And those who disbelieved will say: 'Our Lord, show us those who lead us astray among the *jinn* and mankind, so we may make them below our feet in order for them to be among the lowest.'" (Fussilat 41:29)

وَقُلْنَا لَهُمْ أَلَيْسَ تَعْلَمُونَ أَنَّ إِبْلِيسَ كَانَ مَكَانَهُ وَالشَّيَاطِينُ مَكَانَهُمْ، فَلَمْ يَكُنْ اللَّهُ لِيَجْتَمِعَ هُوَ وَإِبْلِيسُ فِي مَكَانٍ وَاحِدٍ، وَإِنَّمَا مَعْنَى قَوْلِ اللَّهِ –جَلَّ ثَنَاؤُهُ–:

We said to them: *"Do you not know that Iblīs was in his place and the shayātīn (devils) were in their place, and that Allāh would not gather Himself and Iblīs in one place?"*

And verily the meaning of His Words:

﴿ وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ﴾

"And He is Allāh in the heavens and on earth." (Al-An'ām 6:3)

يَقُولُ هُوَ إِلَهُ مَنْ فِي السَّمَاوَاتِ، وَإِلَهُ مَنْ فِي الْأَرْضِ، وَهُوَ عَلَى الْعَرْشِ، قَدْ أَحَاطَ عِلْمُهُ بِمَا دُونَ الْعَرْشِ، وَلَا يَخْلُو مِنْ عِلْمِ اللَّهِ مَكَانٌ، وَلَا يَكُونُ عِلْمُ اللَّهِ فِي مَكَانٍ دُونَ مَكَانٍ، فَذَلِكَ قَوْلُهُ:

He says that He is the *ilāh* of those who are in the heavens and the *ilāh* of those who are on earth. And He is upon the Throne. His knowledge encompasses everything what is besides the Throne. No place is free from the Knowledge of Allāh (i.e. that He is knowledgeable about it and what is in it), nor is the Knowledge of Allāh in one place without being in another (at the same time). And therefore His words:

﴿ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴾

"In order for you to know that Allāh is capable of all things, and that Allāh verily encompasses everything in (His) **knowledge."**
(At-Talāq 65:12)

وَمِنَ الِاعْتِبَارِ فِي ذَلِكَ لَوْ أَنَّ رَجُلًا كَانَ فِي يَدَيْهِ قَدَحٌ مِنْ قَوَارِيرَ صَافٍ، وَفِيهِ شَرَابٌ صَافٍ، كَانَ بَصَرُ ابْنِ آدَمَ قَدْ أَحَاطَ بِالْقَدَحِ مِنْ غَيْرِ أَنْ يَكُونَ ابْنُ آدَمَ فِي الْقَدَحِ، فَاللَّهُ –وَلَهُ الْمَثَلُ الْأَعْلَى– قَدْ أَحَاطَ بِجَمِيعِ خَلْقِهِ، مِنْ غَيْرِ أَنْ يَكُونَ فِي شَيْءٍ مِنْ خَلْقِهِ .

وَخَصْلَةٌ أُخْرَى لَوْ أَنَّ رَجُلًا بَنَى دَارًا بِجَمِيعِ مَرَافِقِهَا، ثُمَّ أَغْلَقَ بَابَهَا وَخَرَجَ مِنْهَا، كَانَ ابْنُ آدَمَ لَا يَخْفَى عَلَيْهِ كَمْ بَيْتٍ فِي دَارِهِ، وَكَمْ سَعَةِ كُلِّ بَيْتٍ مِنْ غَيْرِ أَنْ يَكُونَ صَاحِبُ الدَّارِ فِي جَوْفِ الدَّارِ، فَاللَّهُ –وَلَهُ الْمَثَلُ الْأَعْلَى– قَدْ أَحَاطَ بِجَمِيعِ خَلْقِهِ وَعَلِمَ كَيْفَ هُوَ، وَمَا هُوَ، مِنْ غَيْرِ أَنْ يَكُونَ فِي شَيْءٍ مِمَّا خَلَقَ .

What to learn from this is, that if a man had a vessel of pure glass in his hands, and in it is a pure drink, then the sight of the son of Ādam (i.e. the human) would encompass the vessel without the son of Ādam (actually) being in the vessel. So Allāh – and He has the highest description – verily encompasses all of His creation without Him being in anything of His creation.

And another mark is that if a man would build a dwelling place with all of its establishments and then locked its door and exited from it, then it would not be hidden for the son of Ādam how many homes there is in his dwelling place and how big each home is without the owner of the dwelling place being inside of the dwelling place.

So Allāh – and He has the highest description – verily encompasses all of His creation and He knows how it is and what it is without Him being in anything of what He created.

بَيَانُ مَا تَأَوَّلَتِ الْجَهْمِيَّةُ مِنْ قَوْلِ اللَّهِ:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ
إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ ﴾

The clarification of what the Jahmiyyah misinterpreted of the words of Allāh:

"There is no *Najwā* (secret counsel) **of three except that He is the fourth of them, nor five except that He is the sixth of them."**
(Al-Mujādilah 58:7)

قَالُوا إِنَّ اللَّهَ مَعَنَا وَفِينَا فَقُلْنَا اللَّهُ –جَلَّ ثَنَاؤُهُ– يَقُولُ:

They said: *"Verily Allāh is with us and in us."*

So we said: *"Allāh – jalla thanāuhu – says:*

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ﴾

"Do you not see that Allāh knows what is in the heavens and what is on earth?" (Al-Mujādilah 58:7)

ثُمَّ قَالَ: مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ يَعْنِي اللَّهُ بِعِلْمِهِ وَلَا خَمْسَةٍ إِلَّا هُوَ يَعْنِي اللَّهُ بِعِلْمِهِ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ يَعْنِي بِعِلْمِهِ فِيهِمْ . أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ . يَفْتَحُ الْخَبَرَ بِعِلْمِهِ، وَيَخْتِمُ الْخَبَرَ بِعِلْمِهِ،

Then He said: **"There is no *Najwā* of three except that He is the fourth of them"**, i.e. by His Knowledge. **"Nor five except that He"**, i.e. by His Knowledge, **"Is the sixth of them."** This (all) means by His Knowledge regarding them (i.e. what they are doing, saying, plotting etc.). **"No matter where they are. Then He will inform them on the Day of Resurrection about what they did. Verily Allāh is All-Knowing about everything."** (Al-Mujādilah 58:7) He began the verse with (mentioning) His Knowledge and He ended the verse by (mentioning) His Knowledge.

وَيُقَالُ لِلْجَهْمِيِّ إِنَّ اللَّهَ إِذَا كَانَ مَعَنَا بِعَظَمَةِ نَفْسِهِ فَقُلْ لَهُ هَلْ يَغْفِرُ اللَّهُ لَكُمْ فِيمَا بَيْنَهُ وَبَيْنَ خَلْقِهِ؟ .

فَإِنْ قَالَ نَعَمْ فَقَدْ زَعَمَ أَنَّ اللَّهَ بَائِنٌ مِنْ خَلْقِهِ دُونَهُ، وَإِنْ قَالَ لَا كَفَرَ .

And it is said to the *jahmī*: *"Verily Allāh, if He was with us with the Greatness of His Self"*, then say to him: *"Would Allāh then forgive you in what is <u>between</u> Him and His creation?"*

Then if he says 'Yes', then he has verily claimed that Allāh is separated from His creation. And if he says no then he commits *kufr*.[30]

وَإِذَا أَرَدْتَ أَنْ تَعْلَمَ أَنَّ الْجَهْمِيَّ كَاذِبٌ عَلَى اللَّهِ حِينَ زَعَمَ أَنَّ اللَّهَ فِي كُلِّ مَكَانٍ، وَلَا يَكُونُ فِي مَكَانٍ دُونَ مَكَانٍ،

فَقُلْ أَلَيْسَ اللَّهُ كَانَ وَلَا شَيْءَ؟ .فَيَقُولُ نَعَمْ .

And if you want to know that the *jahmī* is lying about Allāh when he is claiming that Allāh is everywhere, and that He is not in one place without (also) being in another place (at the same time), then say to him: *"Did Allāh not exist and there was nothing along with him?"*

Then he will say: *"Yes."*

فَقُلْ لَهُ حِينَ خَلَقَ الشَّيْءَ خَلَقَهُ فِي نَفْسِهِ أَوْ خَارِجًا مِنْ نَفْسِهِ؟ فَإِنْ يَصِيرُ إِلَى ثَلَاثَةِ أَقْوَالٍ لَا بُدَّ لَهُ مِنْ وَاحِدٍ مِنْهَا .

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[30] If the *jahmī* acknowledges that Allāh will forgive the sins and wrongdoings which the slave has committed to his Lord, then he has automatically acknowledged the 'between' that exists between them, and thereby the separation and difference between the slave and His Lord. So Allāh is not in His slave, rather there is a Forgiver and one who is forgiven, and thus the *jahmī* is forced to leave his saying that the *Dhāt* (Being) of Allāh is inside and with the slave. And this is a very strong argument and refutation by Imām Ahmad *rahimahullāhu ta'ālā*. And if the *jahmī* says no and thereby rejects that Allāh forgives what is between Him and His slave, then he commits *kufr* due to the words of Allāh:

﴿ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴾

"He (Allāh) **will forgive you of your sins and respite you to an appointed term. Verily, the term of Allāh when it comes, cannot be delayed, if only you knew."**

(Nūh 71:4)

إِنْ زَعَمَ أَنَّ اللَّهَ خَلَقَ الْخَلْقَ فِي نَفْسِهِ كَفَرَ، حِينَ زَعَمَ أَنَّ الْجِنَّ وَالْإِنْسَ وَالشَّيَاطِينَ فِي نَفْسِهِ .

وَإِنْ قَالَ خَلَقَهُمْ خَارِجًا مِنْ نَفْسِهِ ثُمَّ دَخَلَ فِيهِمْ، كَانَ هَذَا كُفْرًا أَيْضًا حِينَ زَعَمَ أَنَّهُ دَخَلَ فِي مَكَانٍ وَحْشٍ قَذِرٍ رَدِيءٍ . وَإِنْ قَالَ خَلَقَهُمْ خَارِجًا مِنْ نَفْسِهِ ثُمَّ لَمْ يَدْخُلْ فِيهِمْ، رَجَعَ عَنْ قَوْلِهِ أَجْمَعَ، وَهُوَ قَوْلُ أَهْلِ السُّنَّةِ

Then say to him: *"When He created something, did He then create it inside Himself or outside of Himself?"* And then he is lead to three answers where he must say one of them.

If he claims that Allāh created the creation inside Himself then he commits *kufr*, due to claiming that the *jinn*, mankind and the *shayātīn* are in His Self.

And if he says that He created them outside of Him Self and then entered into them, then this is also *kufr* when he claims that He entered into every place and unwanted dirt and rotten (things). And if he says that He created them outside of Himself and did not enter into them then he has retracted his saying completely. And this (last of the three) is the opinion of *Ahlus-Sunnah*.

إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَنَّ الْجَهْمِيَّ لَا يُقِرُّ بِعِلْمِ اللَّهِ فَقُلْ لَهُ اللَّهُ يَقُولُ:

And if you want to know that the *jahmī* does not acknowledge the Knowledge of Allāh, then say to him: *"Allāh says:*

﴿ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ ﴾

"And they can never encompass anything from His Knowledge."
(Al-Baqarah 2:255)

وَقَالَ :

And He said:

﴿ لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ ﴾

"But Allāh testifies to what He has sent down to you. He has sent it down with His Knowledge." (An-Nisā 4:166)

وَقَالَ :

And He said:

﴿ فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ ﴾

"If they don't answer to you, then know that it (i.e. the Qurān) **verily was sent down with the Knowledge of Allāh."** (Hūd 11:14)

قَالَ :

And He said:

﴿ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ﴾

"No fruit comes out of its covering nor does any female conceive or give birth except with His Knowledge." (Fussilat 41:47)"

فَيُقَالُ لَهُ تُقِرُّ بِعِلْمِ اللَّهِ هَذَا الَّذِي أَوْقَفَكَ عَلَيْهِ بِالْأَعْلَامِ وَالدَّلَالَاتِ أَمْ لَا؟

Then it is said to him: *"Do you acknowledge the Knowledge of Allāh which He made you stop at (and ponder over) with the signs and evidences, or not?"*

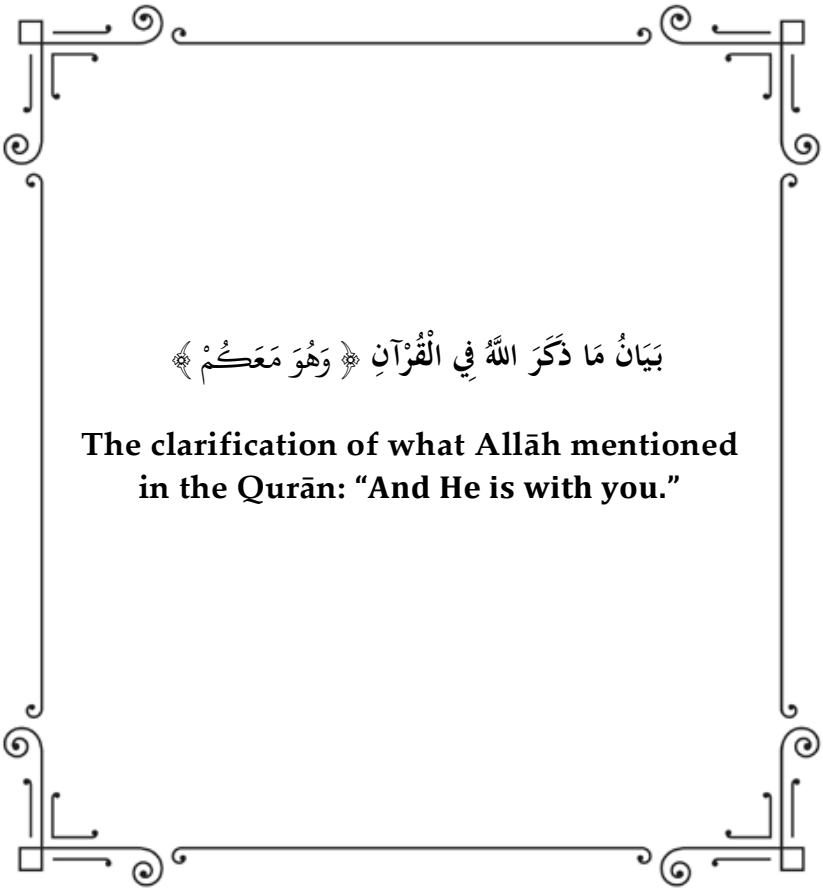
فَإِنْ قَالَ لَيْسَ لَهُ عِلْمٌ كَفَرَ .

Then if he says: 'He has no knowledge', he commits *kufr*.

وَإِنْ قَالَ لِلَّهِ عِلْمٌ مُحْدَثٌ كَفَرَ حِينَ زَعَمَ أَنَّ اللَّهَ قَدْ كَانَ فِي وَقْتٍ مِنَ الْأَوْقَاتِ لَا يَعْلَمُ، حَتَّى أَحْدَثَ لَهُ عِلْمًا فَعَلِمَ . فَإِنْ قَالَ لِلَّهِ عِلْمٌ وَلَيْسَ مَخْلُوقًا وَلَا مُحْدَثًا، رَجَعَ عَنْ قَوْلِهِ كُلِّهِ، وَقَالَ بِقَوْلِ أَهْلِ السُّنَّةِ .

And if he says that the Knowledge of Allāh is *muhdath* then he commits *kufr* due to claiming that at some point of time Allāh did not know until He brought knowledge into being for Himself.

And if he says that Allāh has knowledge and it is not created nor brought into being, then he has retracted all of his opinions and said (the same as) the opinion of *Ahlus-Sunnah*.



بَيَانُ مَا ذَكَرَ اللَّهُ فِي الْقُرْآنِ ﴿ وَهُوَ مَعَكُمْ ﴾

The clarification of what Allāh mentioned in the Qurān: "And He is with you."

وَهَذَا عَلَى وُجُوهٍ :

And this is from several angles:

قَالَ اللَّهُ –جَلَّ ثَنَاؤُهُ– لِمُوسَى:

Allāh – *jalla thanāuhu* – said to Mūsā:

﴿ إِنَّنِي مَعَكُمَا ﴾

"I am verily with you both (i.e. Mūsā and Hārūn)**."** (Tā-Hā 20:46)

يَقُولُ فِي الدَّفْعِ عَنْكُمَا .

He says: (With you) in repelling (the harm) from the both of you.

وَقَالَ:

And He said:

﴿ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﴾

"The second of two when they were in the cave, when he said to his companion: 'Do not grieve, verily Allāh is with us.'" (At-Tawbah 9:40)

يَقُولُ فِي الدَّفْعِ عَنَّا .

He said: (With us) in repelling (the harm) from us.

قَالَ:

And He said:

﴿ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴾

"How often have a small group overcome a big group by the permission of Allāh. And Allāh is with those who are patient." (Al-Baqarah 2:249)

يَقُولُ فِي النَّصْرِ لَهُمْ عَلَى عَدُوِّهِمْ .

He says: (With them) in the support of them over their enemy.

وَقَالَ:

And He said:

﴿ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ ﴾

"So do not become weak nor call towards peace while you have the upper hand. And Allāh is with you." (Muhammad 47:35)

فِي النَّصْرِ لَكُمْ عَلَى عَدُوِّكُمْ .

(With you) in the support of you over your enemy.

وَقَالَ:

And He said:

﴿ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ ﴾

"But they cannot hide from Allāh, and He is with them." (An-Nisā 4:108)

يَقُولُ بِعِلْمِهِ فِيهِمْ .

He says: (With them) in His Knowledge regarding them.

وَقَالَ:

And He said:

﴿ فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ ﴿٦١﴾
قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴾

"Then when the two groups saw each other the companions of Mūsā said: 'We will verily be overtaken.' He (Mūsā) **said: 'Certainly not. Verily My Lord is with me and He will guide me."**
(Ash-Shu'arā 26:61-62)

يَقُولُ فِي الْعَوْنِ عَلَى فرعون .

He says: (With me) in the help against Fir'awn.

فَلَمَّا ظَهَرَتِ الْحُجَّةُ عَلَى الْجَهْمِيِّ بِمَا ادَّعَى عَلَى اللَّهِ أَنَّهُ مَعَ خَلْقِهِ قَالَ هُوَ فِي كُلِّ شَيْءٍ، غَيْرُ مُمَاسٍّ لِشَيْءٍ وَلَا مُبَايِنٌ مِنْهُ

فَقُلْنَا إِذَا كَانَ غَيْرَ مُبَايِنٍ أَلَيْسَ هُوَ مُمَاسٌّ؟ .

قَالَ لَا قُلْنَا فَكَيْفَ يَكُونُ فِي كُلِّ شَيْءٍ غَيْرَ مُمَاسٍّ لِشَيْءٍ وَلَا مُبَايِنٌ

فَلَمْ يُحْسِنِ الْجَوَابَ، فَقَالَ بِلَا كَيْفٍ فَيَخْدَعُ جُهَّالَ النَّاسِ بِهَذِهِ الْكَلِمَةِ، وَمَوَّهَ عَلَيْهِمْ .

So when the argument overcame the *jahmī* in what he claimed against Allāh (regarding) Him being with His creation, he said:

"He is in everything without touching it and without being separated from it."

So we said: *"If He is not separated from it, is He then not touching it?"*

He said: *"No."*

So we said: *"How can He then be in everything without touching it or being separated from it?"*

Then he will not be able to answer, so he will say: *"Without kayf*[31] *(conditioning)."* And he tries to deceive the ignorant of the people with this word and distort (the truth) for them.

فَقُلْنَا أَلَيْسَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ،أَلَيْسَ إِنَّمَا هُوَ فِي الْجَنَّةِ وَالنَّارِ وَالْعَرْشِ وَالْهَوَاءِ؟ قَالَ بَلَى فَقُلْنَا فَأَيْنَ يَكُونُ رَبُّنَا؟ فَقَالَ يَكُونُ فِي كُلِّ شَيْءٍ .كَمَا كَانَ حِينَ كَانَ فِي الدُّنْيَا فِي كُلِّ شَيْءٍ .

So we said: *"On the Day of Resurrection, will He then not (according to you) be in Paradise, in Hellfire, on the Throne and in the air?"*[32] He said: *"Yes, verily."* So we said: *"Then where will Allāh (actually) be?"* So he said: *"He will be in everything just like He was when He was in everything in dunyā."*

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[31] When the *jahmī* was unable to answer he tried to hide behind the terminology of *Ahlus-Sunnah* who says: *"We believe in and accept the apparent meaning of the Attributes of Allāh without kayf (conditioning)."* This means: Without asking for or describing the condition of the apparent meaning of the Attribute. The *jahmī* here has indulged in philosophy and made up his own description and belief based upon his lust and desires and then when being unable to get out of the hole he has dug for himself he tries to deceive the ignorant by saying: *"Without kayf"*, which relieves him of having to explain his own philosophy which he is not able to explain. We seek refuge with Allāh from stupidity and humiliation in the religion.

[32] This question should be understood as: *"On the day of Resurrection, when we know that Allāh will be on the Throne and He will be present to hold the slaves to account, then how can it be possible for you that some of Him is on the Throne, some of Him in Paradise, some of Him in Hellfire, some of Him in the air etc.?"*

فَقُلْنَا فَإِنَّ مَذْهَبَكُمْ إِنَّ مَا كَانَ مِنْ اللَّهِ عَلَى الْعَرْشِ فَهُوَ عَلَى الْعَرْشِ، وَمَا كَانَ مِنْ اللَّهِ فِي الْجَنَّةِ فَهُوَ فِي الْجَنَّةِ، وَمَا كَانَ مِنْ اللَّهِ فِي النَّارِ فَهُوَ فِي النَّارِ، وَمَا كَانَ مِنْ اللَّهِ فِي الْهَوَاءِ فَهُوَ فِي الْهَوَاءِ .

فَعِنْدَ ذَلِكَ تَبَيَّنَ كَذِبُهُمْ عَلَى اللَّهِ –جَلَّ ثَنَاؤُهُ– .

So we said: *"Verily in your madhhab then verily that of Allāh which is upon the Throne then it is upon the Throne, and that from Allāh which is in Paradise then it is in Paradise, and that from Allāh which is in Hellfire then it is in Hellfire and that from Allāh which is in the air then it is in the air."*

And by that their lie against Allāh – *jalla thanāuhu* – becomes clear.

وَزَعَمَتِ الْجَهْمِيَّةُ أَنَّ اللَّهَ –جَلَّ ثَنَاؤُهُ– فِي الْقُرْآنِ إِنَّمَا هُوَ اسْمٌ مَخْلُوقٌ فَقُلْنَا قَبْلَ أَنْ يُخْلَقَ هَذَا الِاسْمُ، مَا كَانَ اسْمُهُ؟ .

قَالُوا لَمْ يَكُنْ لَهُ اسْمٌ .

فَقُلْنَا وَكَذَلِكَ قَبْلَ أَنْ يَخْلُقَ الْعِلْمَ أَكَانَ جَاهِلًا لَا يَعْلَمُ، حَتَّى يَخْلُقَ لِنَفْسِهِ عِلْمًا، وَكَانَ لَا نُورَ لَهُ حَتَّى يَخْلُقَ لِنَفْسِهِ نُورًا، وَكَانَ وَلَا قُدْرَةَ لَهُ حَتَّى يَخْلُقَ لِنَفْسِهِ قُدْرَةً .

And the Jahmiyyah (also) claimed that 'Allāh' – *jalla thanāuhu* – in the Qurān is a created name. So we said: *"Before He created this name (i.e. Allāh) what was His name?"*

They said: *"He did not have any name (before that)."*

So we said: *"And likewise before He created the knowledge, was He then ignorant until He created the knowledge for Himself? And He didn't have any light until He created light for Himself? And He didn't have any power until He created power for Himself?"*

فَعَلِمَ الْخَبِيثُ أَنَّ اللَّهَ قَدْ فَضَحَهُ وَأَبْدَى عَوْرَتَهُ حِينَ زَعَمَ أَنَّ اللَّهَ –جَلَّ ثَنَاؤُهُ– فِي الْقُرْآنِ إِنَّمَا هُوَ اسْمٌ مَخْلُوقٌ .

Then this *khabīth* (wicked, evil, dirty person) will know that Allāh has exposed him and disclosed his fault when he claimed that Allāh – *jalla thanāuhu* – in the Qurān is a created name.

وَقُلْنَا لِلْجَهْمِيَّةِ لَوْ أَنَّ رَجُلًا حَلَفَ بِاللَّهِ –الَّذِي لَا إِلَهَ إِلَّا هُوَ– كَاذِبًا كَانَ لَا يَحْنَثُ; لِأَنَّهُ حَلَفَ بِشَيْءٍ مَخْلُوقٍ، وَلَمْ يَحْلِفْ بِالْخَالِقِ، فَفَضَحَهُ اللَّهُ فِي هَذِهِ .

And we said to the Jahmiyyah: *"If a man swore by Allāh – besides Whom there is no-one worthy of worship – while lying then (according to you) he does not commit a sin because he is swearing by something created and he is not swearing by the Creator."* So Allāh (also) exposed him in this (issue).

وَقُلْنَا لَهُ أَلَيْسَ النَّبِيُّ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَالْخُلَفَاءُ مِنْ بَعْدِهِمْ، وَالْحُكَّامُ وَالْقُضَاةُ، إِنَّمَا كَانُوا يُحَلِّفُونَ النَّاسَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ؟ فَكَانُوا فِي مَذْهَبِهِمْ مُخْطِئِينَ، إِنَّمَا كَانَ يَنْبَغِي لِلنَّبِيِّ –عَلَيْهِ السَّلَامُ– وَلِمَنْ بَعْدَهُ فِي مَذْهَبِكُمْ أَنْ يَحْلِفُوا بِالَّذِي اسْمُهُ اللَّهُ، وَإِذَا أَرَادُوا أَنْ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ يَقُولُونَ لَا إِلَهَ إِلَّا الَّذِي خَلَقَ اللَّهَ، وَإِلَّا لَمْ يَصِحَّ تَوْحِيدُهُمْ، فَفَضَحَهُ اللَّهُ بِمَا ادَّعَى مِنَ الْكَذِبِ عَلَى اللَّهِ .

And we say to him: *"Is it not true that the Prophet (sallAllāhu 'alayhi wa sallam), Abū Bakr, 'Umar, 'Uthmān, 'Alī, the khulafā after them and the leaders and judges (all) would make the people swear by Allāh besides Whom there is no-one worthy of worship? Then (according to you) they would be wrong in their madhhab. Rather the Prophet (sallAllāhu 'alayhi wa sallam) and those after them should have sworn by 'the One Whose name is Allāh'. And if they wanted to say 'Lā ilāha illa Allāh (there is no-one worthy of worship besides Allāh) they should say 'There is no-one worthy of worship besides the One Who created Allāh'. Or else their Tawhīd would not be correct."* So Allāh exposed him in what he claimed of lies about Allāh.

وَلَكِنْ نَقُولُ إِنَّ اللَّهَ هُوَ اللَّهُ، وَلَيْسَ اللَّهُ بِاسْمٍ، إِنَّمَا الْأَسْمَاءُ شَيْءٌ سِوَى اللَّهِ; لِأَنَّ اللَّهَ إِنْ لَمْ يَتَكَلَّمْ فَبِأَيِّ شَيْءٍ خَلَقَ الْخَلْقَ؟.

قَالُوا أَمَوْجُودٌ عَنْ اللَّهِ أَنَّهُ خَلَقَ الْخَلْقَ بِقَوْلِهِ وَبِكَلَامِهِ؟ وَحِينَ قَالَ:

Rather we say: Verily Allāh He is Allāh. Allāh is not (merely) a (created) name.

"(According to you) the Names (of Allāh) is something other than Allāh, because Allāh if He does not speak then with what did He create the creation?"

They said: *"Does it exist from Allāh that He created the creation with His Word and His Speech? And when He said:*

﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

"Verily Our Word to something when We want it (to occur or be) **is that We say to it 'Be' and then it is."** (An-Nahl 16:40)*"*

فَقَالُوا إِنَّمَا مَعْنَى "قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ" يكون

They said: *"Verily the meaning of:* **"Verily Our Word to something when We want it"***, is (that If Allāh wants something to exist then) it exists."*

قُلْنَا فَلِمَ أَخْفَيْتُمْ أَنْ يَقُولَ لَهُ؟

We said: *"Then why do you hide (the part of the verse saying):* **"Is that <u>We say</u> to it."***?"*

فَقَالُوا: إِنَّمَا مَعْنَى كُلِّ شَيْءٍ فِي الْقُرْآنِ مَعَانِيهِ، وَقَالَ اللَّهُ مِثْلَ قَوْلِ الْعَرَبِ، قَالَ الْحَائِطُ، وَقَالَتْ النَّخْلَةُ فَسَقَطَتْ فَالْجَهْمِيَّةُ لَا يَقُولُونَ بِشَيْءٍ،

So they said: *"Verily everything in the Qurān has its meanings (i.e. is interpreted with a meaning). And Allāh said just like the saying of the Arabs (such as): 'The wall said' and 'The palm tree said and then it fell'. So the Jahmiyyah are not saying anything (new coming from us)."*[33]

فَقُلْنَا عَلَى هَذَا أَفْتَيْتُمْ؟ ؟ قَالُوا نَعَمْ .

We said: *"Do you state your opinion based upon this?"*[34]

They said: *"Yes."*

فَقُلْنَا فَبِأَيِّ شَيْءٍ خَلَقَ الْخَلْقَ إِنْ كَانَ اللَّهُ فِي مَذْهَبِكُمْ لَا يَتَكَلَّمُ؟ .فَقَالُوا بِقُدْرَتِهِ فَقُلْنَا هِيَ شَيْءٌ؟ قَالُوا نَعَمْ فَقُلْنَا قُدْرَتُهُ مَعَ الْأَشْيَاءِ الْمَخْلُوقَةِ؟ قَالُوا نَعَمْ .

فَقُلْنَا كَأَنَّهُ خَلَقَ خَلْقًا بِخَلْقٍ، وَعَارَضْتُمْ الْقُرْآنَ وَخَالَفْتُمُوهُ حِينَ قَالَ اللَّهُ –جَلَّ ثَنَاؤُهُ–:

So we said: *"With what did He create the creation if Allāh according to your madhhab does not speak?"* They said: *"With His Power."*

So we said: *"Is it (i.e. His Power) something?"* They said: *"Yes."*

So we said: *"Is His Power included in the created things?"* They said: *"Yes."*

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[33] The Jahmiyyah are saying: Everything in the Qurān is interpreted with a meaning. And the meaning of **'Allāh said'** is that **'Allāh created'**. And the evidence for this is the example of the saying of the Arabs: 'The wall said' and 'the palm-tree said', while both the wall and the palm-tree in reality are not saying anything. So the meaning of 'Allāh said' is not that Allāh spoke or is speaking, rather the meaning of it is like the saying of the Arabs 'The wall said' and 'the palm-tree said'. And their saying: 'then it (i.e. the palm-tree) fell' is ascribing the deed of falling to it while it in reality is not doing anything. So despite of both the wall and the palm-tree being inanimate the Arabs would still ascribe to them words and deeds.

[34] *Imām* Ahmad is asking them: Did you base your opinion upon an analogy between Allāh and a wall and a palm-tree?

So we said: *"It is as if (according to you) He created a creation with a creation. And you have opposed the Qurān and disagreed with it, when Allāh said:*

﴿ خَالِقُ كُلِّ شَيْءٍ ﴾

"(He is) **the Creator of everything."** (Al-An'ām 6:102)

فَأَخْبَرَنَا اللَّهُ أَنَّهُ يَخْلُقُ، وَقَالَ:

So Allāh informed us that He (Himself) creates. And He said:

﴿ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ ﴾

"Is there any other creator than Allāh?" (Fātir 35:3)

فَإِنَّهُ لَيْسَ أَحَدٌ يَخْلُقُ غَيْرُهُ، وَزَعَمْتُمْ أَنَّهُ خَلَقَ الْخَلْقَ غَيْرُهُ،

So there is no-one other than Him who creates, while you claim that someone (or something) other than Him created the creation."

فَتَعَالَى اللَّهُ عَمَّا قَالَتِ الْجَهْمِيَّةُ عُلُوًّا كَبِيرًا .

So far Exalted is Allāh above what the Jahmiyyah have said.

بَيَانُ مَا ادَّعَتِ الْجَهْمِيَّةُ أَنَّ الْقُرْآنَ مَخْلُوقٌ مِنَ الْأَحَادِيثِ الَّتِي رُوِيَتْ

The clarification of what the Jahmiyyah claimed regarding the Qurān being created based upon the *ahādīth* which were narrated

فَقَالُوا: جَاءَ الْحَدِيثُ: إِنَّ الْقُرْآنَ يَجِيءُ فِي صُورَةِ الشَّابِّ الشَّاحِبِ، فَيَأْتِي صَاحِبهُ فَيَقُولُ: هَلْ تَعْرِفُنِي؟ فَيَقُولُ لَهُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا الْقُرْآنُ، أَظْمَأْتُ نَهَارَكَ، وَأَسْهَرْتُ لَيْلَكَ.

قَالَ: فَيَأْتِي بِهِ اللهُ فَيَقُولُ: يَا رَبِّ. فَادَّعَوْا أَنَّ الْقُرْآنَ مَخْلُوقٌ مِنْ قِبَلِ هَذِهِ الْأَحَادِيثِ.

They said: *"The (following) hadīth was narrated:* ***"Verily the Qurān will come on the Day of Resurrection as a pale young man. Then he will go to his owner (i.e. the one who recited) and say: 'Do you recognize me?' So he will say: 'Who are you?' So he will say: 'I am the Qurān. I made you thirsty in the day and made you stay up late at night.'"***[35]*"*

He (i.e. the *jahmī*) said: *"So Allāh will bring it (i.e. the Qurān) and it will say: 'O Lord'."*

So based upon these *ahādīth* they claimed that the Qurān is created.

فَقُلْنَا لَهُمْ: "الْقُرْآنُ لَا يَجِيءُ إِلَّا بِمَعْنَى أَنَّهُ قَدْ جَاءَ: مَنْ قَرَأَ: "قُلْ هُوَ اللهُ أَحَدٌ" فَلَهُ كَذَا وَكَذَا. أَلَا تَرَوْنَ أَنَّ مَنْ قَرَأَ: "قُلْ هُوَ اللهُ أَحَدٌ" لَا يَجِيئُهُ إِلَّا بِثَوَابِهِ؛ لِأَنَّا نَقْرَأُ الْقُرْآنَ فَيَقُولُ: يَا رَبِّ؛ لِأَنَّ كَلَامَ اللهِ لَا يَجِيءُ وَلَا يَتَغَيَّرُ مِنْ حَالٍ إِلَى حَالٍ .

So we said to them: *"The Qurān will not come except with the meaning which verily was narrated: Whoever recites (the Sūrah):* ***"Qul HuwAllāhu Ahad"***[36]*, then he will have such and such (reward). Do you not see that the one who rectites:* ***"Qul HuwAllāhu Ahad"****, then nothing will come to him except the reward of reciting it. Because we recite the Qurān, and it is (the reward for it) that says: 'O Lord'. Because*

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[35] Narrated by Ahmad (5/348, 352, 361), Ibn Mājah (no. 3781), and Ad-Dārimī a similar narration (no. 3394). Its chain is *sahīh* and its narrators are trustworthy.

[36] *Sūrah Al-Ikhlās*, the 112th chapter in the Qurān.

the Speech of Allāh does not come, nor does it change from one form into another (i.e. into a young man as mentioned in the hadīth).”

وَإِنَّمَا مَعْنَى "أَنَّ الْقُرْآنَ يَجِيءُ": إِنَّمَا يَجِيءُ ثَوَابُ الْقُرْآنِ. يَا رَبِّ".

Verily the meaning of ‘That the Qurān will come’ is verily that the reward of (reciting) the Qurān will come (and say): ‘O Lord’.

بَيَانُ مَا تَأَوَّلَتِ الْجَهْمِيَّةُ مِنْ قَوْلِ اللَّهِ ﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾

The clarification of what the Jahmiyyah misinterpreted of the Words of Allāh: "He is the First and the Last."

فَزَعَمُوا أَنَّ اللَّهَ هُوَ قَبْلَ الْخَلْقِ، فَصَدَّقُوا وَقَالُوا يَكُونُ الْآخِرُ بَعْدَ الْخَلْقِ، فَلَا يَبْقَى شَيْءٌ، وَلَا أَرْضٌ، وَلَا جَنَّةٌ وَلَا نَارٌ، وَلَا ثَوَابٌ وَلَا عِقَابٌ، وَلَا عَرْشٌ وَلَا كُرْسِيٌّ .

وَزَعَمُوا أَنَّ شَيْئًا مَعَ اللَّهِ لَا يَكُونُ، هُوَ الْآخِرُ كَمَا كَانَ، فَأَضَلُّوا بِهَذَا بَشَرًا كَثِيرًا .

So they claimed that Allāh was before the creation, and they spoke the truth in that. Then they (also) said that He will be the Last One after the creation, so nothing will remain. No earth, no Paradise, no Hellfire, no reward or punishment, no Throne and no Footstool.

And they claimed that nothing could exist along with Allāh. He is the Last One as He was (the First One before the creation). So they misguided many people by this.

وَقُلْنَا أَخْبَرَنَا اللَّهُ عَنْ الْجَنَّةِ وَدَوَامِ أَهْلِهَا فِيهَا فَقَالَ:

And we say: Allāh has informed us about the Paradise and its people remaining in it (forever), when He said:

﴿ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ ﴾

"In it are everlasting delights." (At-Tawbah 9:21)

فَإِذَا قَالَ –جَلَّ وَجْهُهُ–: مُقِيمٌ وَقَالَ: خَالِدِينَ فِيهَا أَبَدًا وَقَالَ: أُكُلُهَا دَائِمٌ فَإِذَا قَالَ اللَّهُ دَائِمٌ لَا يَنْقَطِعُ أَبَدًا .

So when He – *jalla Wajhahu*[37] – said: **"Everlasting."** And He said: "**They will remain therein forever."** (At-Tawbah 9:22), and He said: "**Its food is eternal."** (Ar-Ra'd 13:35). So when Allāh said 'eternal' then it will never be cut off (or come to an end).

[37] *Jalla Wajhahu* can be translated as: Majestic is His Face.

وَقَالَ:

And He said:

﴿ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴾

"And they will never be driven out from it." (Al-Hijr 15:48)

وَقَالَ:

And He said:

﴿ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴾

"And verily the Hereafter is the everlasting home."
(Ghāfir 40:39)

وَقَالَ:

And He said:

﴿ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴾

"Verily, the home of the Hereafter, that is verily the real life (i.e. the eternal life that will never end)**, if they only knew."**
(Al-'Ankabūt 29:64)

وَقَالَ:

And He said:

﴿ مَاكِثِينَ فِيهِ أَبَدًا ﴾

“They will abide therein forever.” (Al-Kahf 18:3)

وَقَالَ:

And He said:

﴿ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴾

“And as for those whose faces will become white then they will be in the Mercy of Allāh. They will remain therein forever.” (Ālu ‘Imrān 3:107)

وَقَالَ:

And He said:

﴿ وَفَاكِهَةٍ كَثِيرَةٍ ۝٣٢ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴾

“And abundant fruits. Their (season) **is not cut off, nor are they forbidden.”** (Al-Wāqi’ah 56:32-33)

وَمِثْلُهُ فِي الْقُرْآنِ كَثِيرٌ .

And the examples of this in the Qurān are many.

وَذَكَرَ أَهْلَ النَّارِ فَقَالَ:

And He mentioned the inhabitants of Hellfire and said:

﴿ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ﴾

"They will not be brought to an end so they will die, nor will its punishment be lightened for them." (Fātir 35:36)

وَقَالَ:

And He said:

﴿ أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي ﴾

"They lost hope in My Mercy." (Al-'Ankabūt 29:23)

وَقَالَ:

And He said:

﴿ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ﴾

"Allāh will not show them any mercy." (Al-A'rāf 7:49)

وَقَالَ:

And He said:

﴿ وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَاكِثُونَ ﴾

"And they called out: 'O Mālik (Keeper of Hellfire)**, Let your Lord make an end of us. He will say: 'Verily you shall abide forever.'"** (Az-Zukhruf 43:77)

وَقَالَ:

And He said:

﴿ سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ ﴾

"It is the same (result) **for us whether we rage or we are patient,** (no matter what) **there is no refuge for us."** (Ibrāhīm 14:21)

وَقَالَ:

And He said:

﴿ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴾

"They will remain therein forever. They are the worst of creatures." (Al-Bayyinah 98:6)

وَقَالَ:

And He said:

﴿ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا ﴾

"Every time their skins are completely burned off We will exchange them with other skins." (An-Nisā 4:56)

وَقَالَ:

And He said:

﴿ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا ﴾

"Every time they seek to get away out from it, from anguish, they are returned back in it." (Al-Hajj 22:22)

وَقَالَ:

And He said:

﴿ إِنَّهَا عَلَيْهِمْ مُؤْصَدَةٌ ﴾

"It will verily be closed over them." (Al-Humazah 104:8)

وَمِثْلُهُ فِي الْقُرْآنِ كَثِيرٌ .

And the examples of this in the Qurān are many.

وَأَمَّا السَّمَاءُ وَالْأَرْضُ فَقَدْ بَادَتَا ؛ لِأَنَّ أَهْلَهَا صَارُوا إِلَى الْجَنَّةِ وَالنَّارِ، وَأَمَّا الْعَرْشُ فَلَا يَبِيدُ وَلَا يَذْهَبُ; لِأَنَّهُ سَقْفُ الْجَنَّةِ، وَاللَّهُ عَلَيْهِ، فَلَا يَهْلِكُ وَلَا يَبِيدُ .

As for the heaven and the earth then they will verily be annihilated, because their inhabitants have gone to (either) Paradise or Hellfire. As for the Throne then it will not be annihilated nor will it disappear because it is the roof of Paradise and Allāh is upon it, so it will not be destroyed nor will it disappear.

وَأَمَّا قَوْلُهُ:

As for His words:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

"Everything will perish except His Face." (Al-Qasas 28:88)

وَذَلِكَ أَنَّ اللهَ أَنْزَلَ

And (the interpretation of) that is that Allāh revealed (the words):

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴾

"Everything which is on it (i.e. earth) **will perish."**
(Ar-Rahmān 55:26)

قَالَتِ الْمَلَائِكَةُ هَلَكَ أَهْلُ الْأَرْضِ وَطَمِعُوا فِي الْبَقَاءِ، فَأَنْزَلَ اللهُ آيَةً يُخْبِرُ عَنْ أَهْلِ السَّمَاوَاتِ وَأَهْلِ الْأَرْضِ أَنَّهُمْ يَمُوتُونَ، فَقَالَ كُلُّ شَيْءٍ مِنَ الْحَيَوَانِ "هَالِكٌ" -يَعْنِي مَيِّتٌ- "إِلَّا وَجْهَهُ"، أَنَّهُ حَيٌّ لَا يَمُوتُ، فَأَيْقَنُوا عِنْدَ ذَلِكَ بِالْمَوْتِ .

The angels said: 'The inhabitants of the earth will be destroyed', and they themselves hoped to remain (alive). So Allāh revealed a verse in which He informed that the inhabitants of the heavens and the earth will (all) die. So He said: **"Everything"** of the living beings **"will perish"** – this means die – **"except His Face."** (This means) that He is Alive and does not die. So they became certain at this point that they will die.

وَقُلْنَا لِلْجَهْمِيَّةِ -حِينَ زَعَمُوا أَنَّ اللهَ فِي كُلِّ مَكَانٍ لَا يَخْلُو مِنْهُ مَكَانٌ- فَقُلْنَا أَخْبِرُونَا عَنْ قَوْلِ اللهِ -جَلَّ ثَنَاؤُهُ-:

And we said to the Jahmiyyah, when they claimed that Allāh is everywhere and that no place is free from Him (being present): *"Inform us about the words of Allāh jalla thanāuhu:*

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ ﴾

"So when his Lord appeared to the mountain." (Al-A'rāf 7:143)

لِمَ يَتَجَلَّ لِلْجَبَلِ إِنْ كَانَ فِيهِ بِزَعْمِهِمْ فَلَوْ كَانَ فِيهِ كَمَا تَزْعُمُونَ لَمْ يَكُنْ يَتَجَلَّى لِشَيْءٍ هُوَ فِيهِ، وَلَكِنَّ اللَّهَ – جَلَّ ثَنَاؤُهُ عَلَى الْعَرْشِ، وَتَجَلَّى لِشَيْءٍ لَمْ يَكُنْ فِيهِ، وَرَأَى الْجَبَل شَيْئًا لَمْ يَكُنْ رَآهُ قَبْلَ ذَلِكَ .

Why did He appear to the mountain when He was (already) in it – according to their claim – because if He was in it as you claim then He would not appear to something which He is in. Rather Allāh – jalla thanāuhu – is upon the Throne and He appeared to a thing in which He is not. And the mountain saw something which it had not seen before."

وَقُلْنَا لِلْجَهْمِ فَاللَّهُ نُورٌ؟ فَقَالَ هُوَ نُورٌ كُلُّهُ فَقُلْنَا فَاللَّهُ قَالَ:

And we said to Jahm: *"Is Allāh light?"* So he said: *"All of Him is light."* So we said: *"Allāh says:*

﴿ وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا ﴾

"And the earth will shine by the Light of its Lord." (Az-Zumar 39:69)

فَقَدْ أَخْبَرَ اللَّهُ –جَلَّ ثَنَاؤُهُ– أَنَّ لَهُ نُورًا، فَقُلْنَا أَخْبِرُونَا حِينَ زَعَمْتُمْ أَنَّ اللَّهَ فِي كُلِّ مَكَانٍ وَهُوَ نُورٌ، فَلِمَ لَا يُضِيءُ الْبَيْتَ الْمُظْلِمَ مِنْ النُّورِ الَّذِي هُوَ فِيهِ –إِنْ زَعَمْتُمْ أَنَّ اللَّهَ فِي كُلِّ مَكَانٍ؟ . وَمَا بَالُ السِّرَاجِ إِنْ أُدْخِلَ الْبَيْتَ يُضِيءُ ؟

So Allāh – jalla thanāuhu – verily informed that He has light."

So we said: *"Inform us, when you claimed that Allāh is everywhere and that He is light, then why does the dark house not light up from the light (of Allāh) which is in it, if you claim that Allāh is everywhere? And how*

come the lamp when it is entered into the house it lights up (what is in the house)?"

فَعِنْدَ ذَلِكَ تَبَيَّنَ لِلنَّاسِ كَذِبُهُمْ عَلَى اللَّهِ تَعَالَى .

At that point their lie about Allāh *ta'ālā* becomes clear for the people.

فَرَحِمَ اللَّهُ مَنْ عَقَلَ عَنِ اللَّهِ، وَرَجَعَ عَنِ الْقَوْلِ الَّذِي يُخَالِفُ الْكِتَابَ وَالسُّنَّةَ، وَقَالَ بِقَوْلِ الْعُلَمَاءِ، وَهُوَ قَوْلُ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَتَرَكَ دِينَ الشَّيْطَانِ، وَدِينَ جَهْمٍ وَشِيعَتِهِ .

So may Allāh show mercy to the one who fulfills his duty to Allāh and returns from opinions that contradict the Book and the *Sunnah*, and (instead) holds the opinion of the scholars – and that is the opinion of the *Muhājirūn* and the *Ansār* – and leaves the religion of the *Shaytān* and the religion of Jahm and his sect.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، وَسَلَّمَ تَسْلِيمًا كَثِيرًا .

آخِرُ الْكِتَابِ .

And all praise is due to Allāh the Lord of all the worlds. And may the peace and abundant blessings of Allāh be upon our leader Muhammad, his family, his companions and those who followed them in goodness until the Day of Recompense.

End of the Book.